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Reflections on the Political State of Europe at the Commencement of the Year 1800. By John Bowles, Esq. 8vo. Longman and Rees.

THE speeches delivered every session in the British Parliament, and reported with some degree of fidelity in the public prints, have given rise to a loose and declamatory style of writing, which is as foreign from the rules of correct and elegant composition, as it would be subversive of the ends of oratory, were public speakers to adopt the sententious brevity of Tacitus, or the unaffected plainness of Swift. This style has been chiefly followed by writers on political subjects, who should have recollected that they were not addressing an audience, but appealing to the reason and judgment of their readers. We are concerned to remark that the present pamphlet comes under this description; because it is, in other respects, a production of considerable merit. The observations are generally just, the arguments in several instances conclusive, and the arrangement is methodical.

The sole object of the author is to prove, that it is impossible for any country in Europe to enjoy tranquillity or security, while France shall continue to exist as a republic, or under any other form of government except that of its ancient legitimate monarchy. He contends that the rulers of France could not, if they even wished it, controul that revolutionary spirit which has produced so much calamity and desolation in the world; and that no hope is left to preserve all civilized society from destruction, but that of utterly exterminating it by a continued and vigorous perseverance in the war. He takes a summary view of the most glaring acts of republican atrocity from the year 1792 to the commencement of the present year, and concludes that all the proceedings of France have been the result of one continued system of ambition, selfishness, aggrandizement, injustice, and perfidy. No peace made between France and any other country has ever lasted a moment longer than it suited the views of the former, and peace has uniformly been to such a country nothing else

but a more speedy and effectual means of ensuring its ruin. Such Mr. Bowles maintains must be the fate of England, were she to make peace with republican France.

Every friend to true liberty, humanity, and justice, must participate with the writer in the generous indignation with which he describes the unprovoked and cruel attack upon Switzerland, and the horrible massacre of the innocent inhabitants. He gives some curious accounts of the invasion and conquest of Rome, which we do not recollect to have seen in any former publication.

When the French had swept away all the public and private property they could find in the Ecclesiastical State, they had recourse to the most infamous and fraudulent means of extorting money from individuals; and, among various measures of this kind, they compelled the princes, the nobles, and the most opulent men of fortune to serve as privates in the ranks, but at the same time allowed them an exemption from personal service upon paying a certain sum into the military chest. One corps in particular, in which a number of the first nobility served as private soldiers, is stated to have been commanded by a man who had but a very short time before been a seller of tripe and dog's meat.

Having dwelt upon the unprincipled conduct of France towards America, and related several historical facts of striking interest, the author proceeds to the invasion of Egypt, and enters into a long review of the character of Bonaparte, whom he calls a monster of cruelty, hypocrisy, and blasphemy, the scourge of the human race and a fiend in human shape.

The following passage will convey an adequate idea of the manner in which Mr. Bowles conducts his narrative:—

‘The Swiss soon found that Gallic liberty, equality, and fraternity, were but others words for murder, rape, confiscation, and pillage. Upon taking Soleure, the French troops had sacked twenty-four villages in the neighbourhood of that town; and after the capture of Berne, upwards of thirty villages, and the country round, for many leagues, experienced the same fate. Chateaux, farms, cottages—all were laid waste;—the furniture, which could not be carried off, was destroyed;—the state-treasures of Berne were seized; the private treasures of patrician families confiscated; the magazines, the public dépôts, the arsenal, were plundered; immense collections of grain, wine and ammunition, 300 pieces of artillery, accoutrements for 40,000 men, all vanished at the touch of French rapacity!—Fribourg was subjected to an imposition of 100,000 crowns, and Berne to one of 800,000 livres. The other Cantons, which had not joined in the war, were not more fortunate. The peasants of Lucerne and the Valais atoned with their blood the unpardonable offence of attempting to defend their religion, their laws and independence. The latter district was overrun by bands of murderers, who laid waste its hitherto peaceful vales with fire and sword. To the horror of military oppression succeeded a fiscal tyranny. The ruined country was called upon for immense contributions. Six millions were imposed upon Berne; seven millions upon Zurich, Lucerne, Fribourg, and Soleure. Submission was enforced by terror. Imprisonment and death attended resistance, and even complaint; and the liberated inhabitants were forbidden to pass from one Canton to another without the passport of a French general.

‘Having suffered these accumulated miseries, the exhausted country was insulted with the title of Independence. It did not suit the views of its oppressors to incorporate it with France: they chose rather to enchain it to the republic by means of a free constitution, formed after their own model, and to be administered by their slaves. They made its subjection more complete by an alliance
offensive

offensive and defensive, which gave them the entire command of its force; and the presence of 40,000 French troops ensured its unqualified submission in all things to the will of its new masters.*

As an example of his declamatory talents, we extract one of the most impassioned passages, in which he considers the fatal consequences that would have resulted, had the British government been actuated by a wavering and timid policy from the dread of the army of England assembled on the coast of France with Bonaparte at its head:—

‘If at that moment the British monarch (may the suggestion be pardoned), hoping to appease the fury of France, and to stifle the cries of faction, had been prevailed on to part with the ministers, whose energy had rendered them odious to both; the fate of Britain—of Europe—of the world—had been sealed. Nor is the danger passed. The peril, though apparently less imminent, is still impending, and will continue to be so while the French republic has any being. Whatever internal changes that republic may experience, the only question at issue between her and the rest of mankind will continue to be, whether or no she shall render the face of the earth one vast scene of desolation and anarchy. Whatever rulers her incessant revolutionary movements may place at her head, it will not be in their power to restrain her fury, when she shall have attained the undoubted object of all her exertions—the power of giving law to the whole world. It will scarcely be contended that those rulers, whether they be Reubell and Merlin, or Bonaparte and Syeyes, would be likely to learn moderation from success—that, stung by remorse, or glutt with prosperous ambition, they would exert themselves to mitigate the sufferings of humanity.—Admitting, however, the conjecture, much as it outrages both reason and *experience*, that men who had set at defiance all laws, divine and human, who had, till then, proved themselves deaf to the voice of conscience, and invulnerable to the stings of remorse, should, in the moment of victory and exultation, become mild, humane, just and merciful; it would not be in their power to stop the torrent which they had let loose. They would not be able to “ride in the whirlwind and direct the storm.” They might as well hope to alter the course of nature, and arrest the planets in their rapid whirl, as to prescribe bounds to the infuriate demon of anarchy, when all the ancient bulwarks of social order shall be laid low. Who yet has been able to controul the French revolution? How many of the first movers, and of the chief supporters of that revolution, have been the victims of its fury? How many of both has it not dashed in pieces, at the moment they thought themselves able to give it whatever direction they chose? How few, how very few of those who most contributed to set and to keep it in motion, have escaped its wanton and indiscriminate rage? Has not this unnatural monster devoured her friends and her enemies, her parents and her children? If, therefore, it were possible that Bonaparte, the most ambitious, and the most mischievous of all her agents, should be so changed, since he was the invader of Italy and Egypt, as to be desirous of moderating her foreign system, he would soon become the victim of his temerity.’

Mr. Bowles laments the necessity to which he has been reduced of excluding much important matter, because its insertion would have made his publication too bulky. The pamphlet is, however, swelled out to 154 pages, yet the matter contained in it might have been comprised in half that space by a judicious exclusion of redundant expression, of remarks which are merely the echos of each other, and of whole pages that are nothing more than repetitions of what has been published year after year in all the newspapers, as the sentiments delivered by his majesty’s ministers in parliament.

While we agree with this gentleman in his just reprobation of French principles and French practices, we must beg leave to deny that

that he has substantiated his statement, that it is impossible for any country to enjoy tranquillity or security while France shall continue a republic, or under any other form of government but that of its ancient legitimate monarchy. We differ widely from him in his opinion that a peace with republican France would cause the destruction of Great Britain. His majesty's ministers have never gone even half so far as Mr. Bowles. We also consider it highly improper in the author to have insinuated, that some of the first characters in point of rank and fortune in this country cherished treasonable views against his majesty's government. However we may censure the political conduct of the Whig Club, we have ever been convinced that its leading members are incapable of entertaining sentiments so very remarkable for their folly and madness. The allusion to the present Lord Mayor of the city of London is equally reprehensible:—

‘The loyal city of London, it now appears, is likely to behold, to its eternal disgrace, its chief magistrate—a magistrate of its own choosing!!!—preside, as chairman, at the orgies of this English Jacobin Society!’

This is not the language of a man who wishes to command attention by impartiality, and to convince his readers by the force of argument. Mr. Bowles appears to be a zealot in a good cause, and, like all zealots, he injures the side which he is desirous to support.

Elements of Chemistry: comprehending all the most important Facts and Principles of the Works of Fourcroy and Chaptal: with the Addition of the more recent Chemical Discoveries which have been made known in Britain and on the Continent; and with a Variety of Facts and Views, which have never before been communicated to the World. Intended for the Use, not only of those who study Chemistry, with those professional Purposes to which this Study is commonly referred,—but also for Farmers, Manufacturers, Dyers, and the other Artizans of the Chemical Arts in general, &c. By Robert Heron. 8vo. Longman and Rees.

NO means can surely be better calculated for the promotion of science, than the exhibition of our scientific attainments under the form of concise elementary treatises; which, when executed with judgment, tend greatly to facilitate and abridge the labour of the student. The work before us, however, seems totally destitute of those requisites necessary to introduce the tyro to a thorough acquaintance with the principles of chemical science. It is obviously a compilation from the works of the French chemists, belonging to the Lavoisierian school, rendered obscure by a quaintness of expression, and a ludicrous mimicry of logical phraseology. No one can now be ignorant that experiment is the only road to genuine science, and that nothing is deserving of the name of philosophy which rests not upon this foundation. The author, however, of the present work, whenever he deviates from the beaten track of his masters, postulates and supposes in almost every step of his progress; he every where exhibits a greater aptitude to affirm, than to prove,—to form vague suppositions, supported only by very loose analogies, than to draw

draw conclusions deduced from simple facts and experiments. He boasts much, however, of the improvement that will accrue to chemical science from his labours; not only from his style and arrangement, but also with respect to the discoveries he has made in the science itself.

Accordingly, we are told, that, 'in former systems of chemistry, there prevails an unscientific confusion of arrangement, and that although such works necessarily propose to teach science in a sort of synthetic order,—there is, in truth, neither synthesis nor analysis, nor any order whatsoever, in the manner in which the histories of the different chemical substances are made to follow one another.' While, on the contrary, he asserts, 'that the arrangement which he has followed, will be found to be not only the most scientific, but by much the best adapted to open up the science of chemistry to the easy intelligence of the reader's mind.' In other systems of chemistry, he tells us, 'every movement of the hand in the laboratory is described with a prolixity of phrases, a confusion and inaccuracy of language, an embarrassment of sentences, by which the mind of the student is utterly confounded and bewildered.' In his *Elements*, however, Mr. Heron assures us, 'chemical facts and experiments are related in such a mediate manner between obscure brevity and indistinct prolixity, that the book may be intelligible, even at a distance from the laboratory, to the young chemist. Lengthened details of natural history are scattered through other systems, but here digressions, into the regions of that science, have been studiously avoided.' Among our author's 'novelties of science,' will, he assures his readers, be found 'a new and peculiar idea respecting light, which has, for the first time, been decisively advanced; and which philosophers will certainly find it utterly impossible to refute.' After discovering that 'all the theories of our geologists, from Burnet to Dr. Hutton and Kirwan, are obviously imperfect,' he presents us with one, which, he affirms, 'if not absolutely the ultimate truth of science, concerning the origin and revolutions of this terrestrial globe, is at least the most scientific account of these, which, in the present state of our chemical and mineralogical knowledge, can well be given.'

Never before the appearance of his work, our author continues, 'has chemistry been applied, with due care and accuracy, to direct the labours of agriculture, and to explain the phenomena of vegetation.' In medicine, likewise, Mr. H. affirms, he has pointed out 'a chemical agency, the thorough knowledge of which can alone enable us to establish the foundations of true medical science.' A new discovery respecting the nature of lime, and the phenomena of electricity, is also announced; and we are further informed that 'there exists not in the English language any work on chemistry, in which the student may find so much information at so small an expence.' In fine, this vaunting preface reminds us, when compared with the work itself, of the ignorant empiric, who promises every thing and performs nothing.

To evince the author's extreme arrogance, and dogmatic manner of treating the most intricate and obscure subjects, we shall extract a few passages.

Speaking

Speaking of the deluge, he says—

‘ Its immediate cause was most probably owing to the sudden composition of WATER, either by the expansion of HYDROGEN and OXYGEN into combination out of a solid, separate, simple state,—or by the condensation of the same substances into WATER, while their CALORIC was abstracted by the gazification of some other matter,—perhaps DIAMOND, which might exist in large quantity, after the first solidification of matter, and might be now for its greater part rarefied into CARBONIC ACID, never to be restored by nature to the state of pure, simple DIAMOND.

‘ By this means,—the new forms of WATER and CARBONIC ACID,—a sufficient DELUGE would be easily produced. The carbonic acid, mingling with the water would astonishingly increase its bulk. CALORIC, in the transitions through which it would necessarily pass, in the production of these phenomena, would act a mighty and important part towards the general convulsion of the Deluge. In that convulsion,—Animals might be driven from one region to another the most distant from it;—the exterior strata of the earth might, even to a great depth, be deranged;—whatever of those mingled effects of the agency of fire and water which still confound the investigation of philosophers,—had not been produced at the first formation of the earth,—might now be accomplished.

‘ When that DELUGE ceased; its cessation must have followed, in consequence of a decomposition of the mingled WATER and CARBONIC ACID by which it was occasioned.

‘ Quick-lime is nothing but oxygen in a concrete state. Nor are potash or soda, aught but particular modifications of this same principle of oxygen in concretions. In that decomposition of water, and carbonic acid, therefore, which was necessary to the desiccation of the surface of the globe,—the oxygen, most probably, furnished in conjunction with a part of the carbon, and with animal exuviae deposited in it,—those STRATA of CALCAREOUS matter which are so extensively diffused over the globe. The strata of PIT-COAL were now, for the first time, produced by the union of carbon from the carbonic acid, with a proportion of the oxygen from the decomposition of the water, and another proportion of its hydrogen. BITUMENS were produced in various strata, by the union of hydrogen from the water with carbon from the carbonic acid. The proportion of hydrogen in water is small, in comparison with that of oxygen: and, therefore, the quantity of hydrogen fixed in bitumen, pit-coal, &c. is much smaller than that of the oxygen fixed in calcareous rocks.

‘ It is probable, that the CALORIC evolved, while the cessation of the Deluge restored these matters to their former solidity, might be again stored up in the grand reservoir of electricity, from which it had been extricated in order to act in those mighty changes. The laws of general gravitation, the attractions of the planets, the progress of the seasons, the constant movement of the earth in its orbit, would do the rest.

‘ When the DELUGE ceased, the present atmosphere was composed; the seas, the lakes, the rivers, began to flow, as they have ever since done; the surface was prepared to nourish vegetation, such as has since grown upon it: there were still preserved abundant seeds of vegetables; the race of animals had not been wholly destroyed. A few petty convulsions have effected whatever considerable changes have since taken place.’

And again, when treating of the functions of animal life, he says—

‘ It is not, then, a theory, a hypothesis, a fancied system,—but DEMONSTRATED SCIENCE,—science as certain as can possibly be obtained where the many-changing phases of material existence, are to be particularly watched,—which teaches us,—that ALL THE ULTIMATE FACTS IN THE HISTORY OF THE ANIMAL OECONOMY,—IN HEALTH OR IN SICKNESS,—ARE NECESSARILY CHEMICAL. The chemical attractions form the last distinguishable ties in the intercourse between mind and body. As matter must be in its extreme minuteness and tenuity, where it is accommodated to receive the first impulses of an informing mind; so chemical influence must, in that particular condition, be more powerful over it, than in any other.

‘ What, then, shall we say of those drivellers in medical science who talk of SPASM and STIMULUS, of VIBRATIONS and IRRITATIONS, as the ultimate general facts.

facts in the physiology of animal health and sensation,—who consider vitality and mechanism as the sole causes of every phenomenon of the animal functions,—who, to lay asleep scientific enquiry, to amuse their own torpid minds and those of others, to delude the world with a vain semblance of knowledge in a case of the most serious and awful importance, use metaphorical terms in which all clearness of scientific meaning is lost? What shall we say of those, who, in the commencing application of chemistry to medicine, apply the newly discovered chemical powers, as if they were to operate, not naturally, but by some unaccountable specific power,—who mingle something of the language of chemical medicine, with the miserable mummery of *ghasm* and *stimulus*, and all those terms which are so much in every person's mouth—because they can be used without meaning? Indignation sufficiently warm, contempt too arrogant, can hardly be felt in respect to such men. Art and science are, in their hands, made, alike, the bane of human life.

‘However we may have erred in the explication of the particular agencies which operate in this or that case of health or sickness; we certainly have not failed to demonstrate with irrefragable force of evidence, that there is, in truth, a certain chemical agency, intermediate, in all the animal functions, between the mechanical movements and the vital energies. This being so, the medical theories of Cullen, of Brown, of Darwin, however modified by their disciples, must necessarily fall to the ground. No man who does not desire to draw upon himself the guilt of murder, will presume to act upon them.’

Almost all physicians act upon one or other of these theories: Ergo, almost all physicians are murderers.

We would by no means wish to establish an aristocracy in literature, or contend for the exclusive authority of great names; but when an author, without opportunities for conducting experiments, or talents for investigation, would not only impose his own crude indigested notions upon the public as demonstrated facts, but also endeavour to support them by the most stupid and indiscriminate abuse of men who have immortalized their names by the benefits they have rendered to science, he certainly deserves the warmest reprobation that language can bestow.

Those readers who are at all conversant with the writings of Humboldt, Vauquelin, &c. will know well how to appreciate our author, and his discoveries;—for his own credit, we could have wished, that the maxim, “*Quid valeant humeri, quid ferre recusent*,” had been present to his mind, and operated with him to have declined a task to which he appears every way so unequal.

The style of the work is characterized throughout by the most striking obscurity, and pedantry of expression.

Bryant's Dissertation, and other Publications on the War of Troy.

[CONCLUDED FROM PAGE 309.]

ON a subject buried in the gulph of remote antiquity, which has divided the sentiments of the learned in past ages, it was our intention to compress our strictures within a very narrow compass; but the variety of the materials collected from so many sources by the singular industry of Mr. Bryant, the plausibility of his arguments, and the attention excited by his lucubrations, seemed to demand a more expanded view of his scheme, and of the remonstrances to which he has replied in two additional quartos,

His primary hypothesis and ultimate conclusion is the non-existence of Phrygian Troy. To prove a negative proposition is one of the most difficult operations in reasoning. In mathematics theorems are shewn to be false by their repugnance to self-evident truths, and by pointing out the absurd consequences to which they necessarily lead if supposed to be true. But facts are received as true, rejected as false, or pronounced doubtful, in proportion to the clearness, coherence, incoherence, or ambiguity of evidence. If the proofs be direct, numerous, consistent, the result is certainty, provided the subject be capable of proof by testimony, which palpable absurdities and contradictions are not.

For the existence of Troy in Phrygia the evidence is neither direct nor full. Its reputed origin and fall are referred to a period which lies beyond the line of historical time, in those regions, at least, where the facts in question are said to have happened. But tradition, immemorial, and almost universal, has transmitted to the epoch of historical records among the gentiles certain reports of a war which laid that city in ruins, and dissolved the kingdom of which it had been the capital.

Of those traditions some fragments had been collected in writings prior to the time of Homer, who partly from oral, and partly from written evidence, compiled the materials of the two poems which describe that war. To the nature of the composition, which not only admits but requires agreeable ornaments, fiction is essential. Tradition had disguised the original facts, and poetry superinduced a mass of incidents incompatible with historical verity. Succeeding ages produced authors who exceeded their predecessors in the licentiousness of amplification. At last Mr. Bryant, exploring the monuments of antiquity, found the subject deeply involved in contradictions which ingenuity could not reconcile, and in absurdities too gross for credibility. He, therefore, rejects the whole as a fable, and inconsistent throughout from the beginning to the conclusion.

This is a precipitate process and a summary decision. Traditions, early and generally propagated, concerning the rise and dissolution of kingdoms, could never have acquired extensive and permanent currency without some fact, revolution, or other memorable occurrence, to give them a foundation. In the nature of things it is supposable, that the region called Phrygia had a metropolis, first called Ilion, and afterwards Troja, from two of her sovereigns, Ilus and Tros. Most kingdoms are brought to extinction by the overthrow of their capitals; and these are most commonly overthrown by war. Phrygia, Mr. Bryant admits, was not larger than Glamorganshire, and why might not Phrygia be reduced, and, as a distinct sovereignty, annihilated by a combination of the Grecian states? England conquered all Wales.

The author of the Dissertation will not admit the existence of Troy and its war, unless all the fabulous, incredible, and contradictory accounts of persons, armaments, engines, chronological, genealogical, and geographical notations, be retained. These we think may be retrenched without injury to the primary tradition.

Gold

Gold is not extracted from the mine without adherent and inherent dross; but the refiner, who denies the mixture of dross with gold-ore, and will not try the proper experiments for a separation, in vain expects pure metal for private use and public circulation.

Farther, Mr. Bryant beats the air, and combats a shadow. He professes his firm adherence to the assertion of Varro, that the Greeks had no certain intelligence before the Olympiads; and of Justin Martyr to the same effect, that they had no history on which they could depend antecedent to the Olympiads, and no written evidence of any antiquity relating either to themselves or other nations.—P. 3.

According to Petavius, whose computation Mr. Bryant adopts, Troy was demolished 408 years before the first Olympiad, and 739 before Herodotus rehearsed the first specimen of his history. But, if Greece had no written evidence of antiquity before Herodotus, she could have it in no subsequent period, relating to Mr. Bryant's subject. He, consequently, employs an improper term as often as he mentions the history and war of Troy; both which may have existed without a history, and even without the memorial of a tradition. On what history does he attempt to prove a negative for setting aside the credibility of a very probable tradition? A farrago of discordant and absurd legendary stories, from the age of Herodotus to that of Photius.

Thus far has the fundamental principle of the Dissertation been controverted in general terms. A few particular remarks are subjoined:—

1. The author professes his belief that Helena of Sparta was never carried away by Paris, that no such armament as is described by the poet ever took place, and that Troy in Phrygia was never besieged.—P. 2. With respect to the preternatural birth, private character, rapes, and eventful life of Helena, we supersede all enquiries. Troy could have subsisted without her; and, as for its fatal war, it might have had the same disastrous issue, whether she was within its walls or in Egypt at the time of its desolation.

Mr. Bryant observes, that one of Helen's brothers, precisely as old as herself, contended in fight with a person of uncommon stature and strength, at the time of the Argonautic expedition, 79 years before the taking of Troy, according to Scaliger and Petavius. Admitting her age to have been 20 at the expedition, she must have been 99 in the last year of the siege. Mr. Bryant extends the calculation to 114; but Sir Isaac Newton reduces the interval from the Argonautic expedition to the overthrow of Troy to 33; and the result of evidence built on astronomy, genealogy, and the duration of reigns, is not rashly to be exploded. 'The last year of the siege was the 20th from Helen's first arrival from Sparta'—P. 23. Deduct these 20 years from 33, the remainder, 13, denotes the interval from the Argonautic expedition to the time of her elopement with Paris; and, by Mr. Bryant's concession, her age was 20 or 25 at the time of that expedition, consequently she was not then sufficiently old to have been Hecuba's mother.

From the number of ships and the vast armament mustered by the Grecians for regaining Helen, Mr. Bryant argues that the reports

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are incredible. An army of 100,000 men are collected by those states who, six or seven hundred years afterwards, did not assemble above 10,000 against the Persians at Marathon.—P. 10. Who will venture to affirm the accuracy of poetical numbers? The author follows Petavius and others, who connect the rise of the Trojan war with the time of the Judges in Israel. Sir Isaac Newton, by a scientific process of arrangements, brings its commencement into coincidence with the latter part of Asa's reign in Judah. At this period Greece must have been more powerful than 300 years before; but, even in this more recent stage of population, their military force seems to be over rated.

It is farther urged, that a domestic injury had not sufficient interest to form so powerful a confederacy. 'This part of the history will be found upon enquiry to be as incredible as the former. The loss of his wife, who seems to have left him voluntarily, was a private misfortune in which Menelaus was only concerned. It is not to be believed that so many unconnected states should think it their business to engage in a quarrel in which they were not concerned.'—P. 6 Homer's artful conduct in obviating this objection is allowed. Helen's suitors, said to be about thirty in number, were powerful princes. Her father, Tyndarus, suspecting that the preference of one would excite the resentment of all, engaged the whole number by a previous oath to defend her person and avenge the cause of her future husband should any attempts be made to wrest her from him. Paris committed this egregious deed of violence. Menelaus assembled the confederate princes, and war was declared against the Trojans. Whatever degree of credibility may be due to this association and to the subsequent measures, many of the other circumstances of the story are much less probable; but, this consideration apart, private injuries are often the source of political revolutions.

The dishonour done to that respectable matron, Lucretia, by Sextus, a son of the second Tarquin, put an end to the Roman monarchy, and ever afterwards rendered the very title of *King* unpopular. In a future period of that establishment, the cruel conduct of the Decemvir, Appius Claudius, towards Virginia, a maid of plebeian rank, young, beautiful, and innocent, provoked the people to take part in a domestic injury, and awakened resentments to which the pressure of public grievances and the sanguine motives of redress could not prompt them. Examples might be multiplied, but they are needless.

3. From the situation of Troy being uncertain, Mr. Bryant infers its non-existence. Homer not only describes but defines its position, by several geographical notations, at this remote period not ambiguous. All that is now known of Babylon respecting its local site, is, that it stood on the Euphrates, Nineve on the Tigris, Carthage on a promontory of the same name in Afric. The existence of these three cities is verified by credible history yet extant; but the identical spot on which they were built is now scarcely, if at all, discernible; and though, in comparison of Troy, the date of their catastrophe

phe is comparatively modern, they, like it, have long since become antiquated names.

Homer happens to assert, that Jupiter, from the summit of Mount Ida, surveyed the fleets; and Virgil represents Tenedos as within sight. As Jupiter is said to have been a deity whose view clouds, darkness, and distance, could not intercept, this objection is frivolous. Virgil wrote for his countrymen with views quite different from those of Strabo, Ptolemy, and other professional geographers.

On his authority, however, Mr. Bryant transfers the city from its Homeric station southward to the vicinity of Tenedos, Antandros, Olympus, and Ida, on the Adramyttian Bay.

‘I have mentioned it as my opinion, that no such city as Troy in Phrygia ever existed; and for this I have given my reasons. But should any person be desirous to confute me, it will give me so little concern to be convinced, that I shall be glad to point out the only way by which it can be effected. Whoever, as a traveller, visits this part of the country, which is bounded by the Archipelago, should confine himself to the particular spot where Lectum and Antandros stood, which seems to have been never explored. The mountain here forms a promontory near Eski-Stamboul, which promontory is now called Cape Bebour, according to D’Anville, but by others Cape Baba. This was formerly Lectum; and near it are the ruins of ancient Troas Alexandria. Whoever will be at the pains to search towards the bottom of this mountain, towards the east, beyond those stately ruins, may possibly obtain intelligence with which the Greeks and Romans were not acquainted. Names of places, though liable to some alteration, yet survive for ages; and, if any tradition of such a city remains, it is to be found here: for in this part of the region stood the Troy of Homer, and here only can it be looked for with any hope of success. Though, after all, the discovery of the city will never prove the certainty of the war.’—P. 144.

Should any adventurous traveller, more fortunate than his predecessors, ascertain the seat of Troy in the track here described, he will find it to be in Troas, and at no great distance from Phrygia. Troas, taken for the whole kingdom of Priam, is said to have included Mysia and Phrygia Minor. In Mr. B.’s map, Troas and Troy are in a region denominated Cebrenia, between Phrygia Major on the North, and Mysia on the South. For the accuracy of its construction we refer to the Geographers. But it is affirmed, that the discovery of the city will not prove the certainty of the war, in that country at least.

‘I venture to assert again, that there is no truth in the history of the Trojan war; or, if there were any original foundation for such a history, it was borrowed from another quarter, and adapted to the nation where it is now found, but to which it did not originally belong.’—P. 3.

In courts of law, an *alibi* clearly established is judged sufficient to set aside positive evidence. Mr. Bryant adopts this expedient.

4. Troy in Egypt was the seat of the war.—‘There had been, I imagine, in ancient times, some great war in Egypt, and a powerful contest about this particular place. This contest lasted long, and, probably, gave birth to the original poem of Troy.’—P. 49. The grounds of this imagination must be abbreviated. Strabo affirms, that

that in Arabia is a rocky hill named Mount Troy, and a town so called, an ancient habitation of Trojan captives, who came into Egypt with Menelaus. Homer certainly lived after the war he describes; and if he, at any time, visited or resided in Egypt, it must have been posterior to the arrival of Menelaus with his Trojan captives.—Ptolemy Hephæstion, an Egyptian, relates, that Homer, when he left that country, took with him the original history or poem, out of which he formed his *Ilias* and *Odyssea*. This he is said by Photius to have obtained from Phantasia, a priestess of Memphis, who had composed a poem on the Trojan war before Homer, and also an *Odyssea*. These books were repositied at Memphis, and Homer obtained a copy of them from Phanites, a Scribe.

Be it observed, that the authority of Photius, a writer of the ninth century, is not satisfactory evidence. It may be alleged, that he perused authentic documents of an early date. But none existed prior to the Olympiads; and none such could possibly be written in subsequent ages. Menelaus, doubtless, could relate no other Trojan war than that in Asia Minor, and of any other the Egyptians knew nothing. A Trojan war fought in Egypt is recorded in no history, and exhibits much stronger symptoms of fiction than that in Phrygia. Besides, to whatever era or country that war has been or may be assigned, every evidence derived from Egypt must be fallacious. Whether the computation of Petavius, who refers it to the time of the Hebrew Judges, or of Sir I. Newton, who prefers the reign of Jehoshaphat, be adopted, Egypt had no written records. Herodotus says that Homer lived 400 years, and not more, before himself. But, concerning the Trojan War, the Egyptian priests gave him no intelligence, but by verbal reports [*Euterpe* 118. 120.] which they had learned from Menelaus himself.

About two centuries later, in the days of Ptolemy Philadelphus, Manetho, a native and priest of Egypt, compiled, or rather fabricated his dynasties. From what materials? The national archives, or the books in the Temple at Memphis? Nothing less. But from imaginary pillars in the land of Seriad, an Utopian region unknown to geographers and historians. Whatever was the language or learning of Egypt, their first known alphabet, the Coptic, evidently borrowed from the Greek, was introduced so late as the second century of our era, and is now to be found only in the books of the Christians in Egypt. They had also other letters used by the Ethiopians, approaching to the Hebrew characters; but we have no knowledge of their language or writing.—See *Fy's Pantographia*, article *Coptic*.

The fiction of an *Iliad* and *Odyssea*, in the form of a poem, extant before Homer, leaves him no merit, except skill in adapting it to the manners of Greece, and introducing a new set of characters from that quarter. But the imaginary scene of action cannot now be found, because it never existed.

5. 'I have offered a conjecture that Homer's birth-place was Ithaca, and that under the character of Ulysses he has given us some traits of his own person and natural endowments, also of the many sufferings and adventures which

which he had experienced. As I have said before, I am led to think, that in the history of Ulysses we may trace the life and adventures of Homer.'—P. 94.

Conjectures, opinions, and imaginations, are inadmissible in proof of postulates, not credible without evidence equivalent to demonstration. Traditions of an early origin, established by immemorial prescription, and universally circulated, must have had some foundation in truth; those especially in which the fate of great communities was involved, and on which disastrous political revolutions ensued. Ten thousand paradoxical fictions may be engrafted on any traditional fact: all these may be retrenched, and the truth of the original fact remain.

In this ingenious and elaborate performance principles are assumed and abandoned at pleasure: for instance—the Greeks had no certain intelligence before the Olympiads; yet Mr. Bryant reasons upon all the fictions concerning Troy, both prior and subsequent to the Olympiads, under the notion of true history.

The testimonies of writers, when favourable to the author's hypothesis, are admitted, but, when contradictory, exploded. Thus Thucydides relates, that "before the era of Troy nothing was done by the Greeks collectively;" but his authority is rejected on account of his partiality to the glory of his country, because he admitted the existence both of the city and of the war. In the same manner, Strabo's attestation of a city called Troy, in Egypt, is approved; but his assertion that it had its name from the Trojans who accompanied Menelaus into Egypt, censured, as a proof of that vanity which was so predominant among the Grecians.

6. Mr. Bryant's motive is more laudable than efficient:—

'This investigation I more readily undertook as it affords an excellent contrast with the sacred writings. The more we search into the very ancient records of Rome and Greece the greater darkness and uncertainty ensue. None of them can stand the test of close examination. Upon a minute inspection all becomes dark and doubtful, and often inconsistent. But, when we encounter the sacred volume, even in parts of far higher antiquity, the deeper we go the greater treasure we find. The various parts are so consistent that they afford mutual illustration; and the more earnestly we look the greater light accrues, and consequently the greater satisfaction. So it has always appeared to me who have looked diligently, and I trust I have not been mistaken.'—P. 128.

This decision is the result of universal experience; and to the author's credit be it observed, that such is the tendency of all his researches into the monuments of sacred and gentile antiquity. He is often singular in his positions, and ever acute in the application of middle terms for illustration or proof. In whatever fragment of ancient story or mythology an allusion occurs to any prominent fact in the sacred records, he combines with skill common circumstances of resemblance, to evince the superior antiquity, consistence, and perfection of the inspired writings, to the choicest productions of the pagan world. In the Bible he finds no subject of contention among contiguous nations, whence the war of Troy could be borrowed, and pronounces the whole story a cluster of fictions or allegories. Here

is no scope for contrast; yet, from one notation in the Bible compared with exotic history, it seems possible to evince that Priam, the last king of Troy, was co-existent with Ahab, king of Israel, and Jehoshaphat, king of Judah.

The death denounced to Ahab is recorded in the Tyrian Annals, in the reign of Ethbaal, king of the Sidonians. Josephus, *Antiq.* xiii. 1, 2. This Ethbaal was the father of Jezebel, the wife of Ahab. According to Sir Isaac Newton Troy was demolished in the 18th of Jehoshaphat, when Ahab, Jezebel, and Priam, were living. Of the six kings who reigned in Phrygia, Priam was the last; and Mr. Bryant has not undertaken to prove the non-existence of those kings.

One general remark on this writer's mode of resting important conclusions on the authority of grammatical derivations has been made by all his readers. For example: 'Perseus was conceived in a shower, shut up in an ark, and afterwards reigned in Argos.' What is the inference? The history of Noah's deluge is the basis of the the fables concerning Perseus. In the following passage Sir W. Jones justly appreciates both the merits and imperfections of Mr. Bryant's capital performance:—

'Of all the works which have been published in our own age, or, perhaps, in any other, on the history of the antient world, and the population of this habitable globe, that of Mr. J. Bryant, whom I name with reverence and affection, has the best claim to the praise of deep erudition, ingeniously applied, and new theories, happily illustrated, by an assemblage of numberless converging rays from a most extensive circumference: it falls, nevertheless, as every human work must fall, short of perfection; and the least satisfactory part of it seems to be that which relates to the derivation of words from *Asiatic* languages. Etymology has, no doubt, some use in historical researches; but it is a medium of proof so very fallacious, that, where it elucidates one fact, it obscures a thousand; and more frequently borders on the ridiculous than leads to any solid conclusion. It rarely carries with it any *internal* power of conviction, from a resemblance of sounds or similarity of letters; yet often, where it is wholly unassisted by those advantages, it may, indisputably, be proved by extrinsic evidence.

'Another exception (and a third could hardly be discovered by any candid criticism) to the *Analysis of Ancient Mythology* is, that the method of reasoning and arrangement of topics adopted in that learned work, are not quite agreeable to that title, but almost wholly *synthetical*; and, though synthesis may be the better mode in pure science, where the principles are undeniable, yet it seems less calculated to give complete satisfaction in historical disquisitions, where every postulatium will, perhaps, be refused, and every definition controverted. This may seem a slight objection; but the subject is itself so interesting, and the full conviction of all reasonable men so desirable, that it may not be lost labour to discuss the same, or a similar theory, in a method purely analytical.'—*Asiat. Researches*, vol. I. 3vo. 415.

All the postulates in this Dissertation are not only controvertible, but contrary to general belief, founded on immemorial prescription. Specious absurdities are obviated by rectifying erroneous computations: for example, the age of Helen reduced to nature and probability by retrenching from the interval between the Argonautic expedition and the war of Troy. Authorities are sometimes fully recited, but partially admitted: for instance, Strabo's testimony for
the

the existence of an Egyptian Troy and a Phrygian war. Appeals to records in Egypt, in ages long before the era of alphabetical composition in that part of the world. Implicit confidence in the reports of writers who lived many centuries after the supposed events, on the presumption that they had perused coeval records, which never existed, and in contradiction to a primary concession, that the Greeks had no certain intelligence before the Olympiads—a blank space of 408 years. Such are the incongruities and precarious decisions inseparable from Mr. Bryant's system.

In opposition to this system Mr. Morritt published a *Vindication of the ancient Poets and Historians* who had recorded the siege of Troy; and, in process of time, the gentlemen who conduct *The British Critic* confirmed the animadversions in the *Vindication*: neither of which publications have come to our hands. The author of the Dissertation emitted from the press *Observations on the Vindication*, and an *Expostulation with the Reviewers*. Both pamphlets are nearly equal in size to the original Dissertation; and in both the author travels over the same ground, but retracts nothing. In our judgment the opponents confine their artillery to the outworks: and we, referring our readers to the publications already on sale, suspend our verdict; especially, as in the foregoing strictures we have more minutely and comprehensively examined the subject under litigation, than any of those whom the author has signalized as his antagonists.

In the remarks by the Editor of Hanno's Voyage we discover genius and learning, perspicuity and candour, and doubt not that Mr. Bryant will be ready to admit remonstrances to his scheme as far as they may appear just, or to defend himself with his usual urbanity and good temper.

On the whole, it is our persuasion, that the epoch of Troy's overthrow, as fixed by Sir I. Newton, is the only fixed term for methodizing the chronology of the gentiles; and that no sufficient reason is yet urged for setting it aside.

Principles of Modern Chemistry, systematically arranged, by Dr. Frederick Charles Gren, late Professor at Halle, in Saxony. Translated from the German: With Notes and Additions, concerning later Discoveries by the Translator, and some necessary Tables. Illustrated by Plates. 8vo. 2 vols. Boards. 16s. Cadell and Davies. 1800.

AS chemistry makes us acquainted with the properties of bodies, and the effects resulting from their different combinations, the vast importance of the cultivation of this science, so generally applicable to almost all the practical arts and purposes of life, must be sufficiently obvious. Notwithstanding the general utility of chemistry, and the many important though detached facts that have, within the present century, been ascertained, its progressive improvement was comparatively slow, until a sublime genius arose, who, by a scientific arrangement of facts, transformed chemical science, and has, by a happy revolution in its theory, erected the whole into a beautiful and

and coherent system. The doctrine of Lavoisier, in defiance of the opposition it had at first to encounter, from the prejudices of education, custom, and authority, is now generally taught and received. Although we cannot presume to hope, from the immense field still unexplored, that chemistry will soon approximate the greatest degree of perfection of which it is susceptible; yet the rapid progress recently made, as well as the new lights which philosophical chemists are daily striking out, afford, as we conceive, a well-grounded expectation that farther and greater improvements will soon succeed.

The value of Doctor Gren's chemical labours are well known, and every lover of this science must rejoice to behold these volumes presented to the public in an English dress. They are particularly distinguished by the authors' adoption of the *dynamic system*; according to which—1. The essence of matter fills space by its fundamental principles of attraction and repulsion.—2. The impenetrability of matter is not absolute but relative, and the consequence of its repulsive power.—3. Matter is divisible in infinitum.—4. Matter fills space as a continuum; so that an objective vacuum is a mere chimera: there is, therefore, no such thing as a discrete fluid; and even the particles of caloric and light form a continuum.—5. The greater or less density of matter is merely an expression indicating the greater or less intensity of the fundamental powers which constitute the nature of matter, and which must decrease in proportion to their extension according to certain laws; matter filling the space it occupies with continuity, whatever may be its elasticity.

According to Dr. G.'s principles, light is not a primitive elastic fluid, but composed of a peculiar base, which he terms *phlogiston* and *caloric*. The several kinds of coloured light are to be explained from the different proportions of this base to the caloric, and in every case where light is evolved a certain degree of heat is necessary. Although our author was fully confirmed in these opinions, by his latest experiments, as well as that all inflammable substances are compounds, containing the base of light, which is emitted from them in consequence of the caloric rendered free, when oxygen gas is decomposed by them; yet he continued rigidly to follow the antiphlogistic system in his explanations of chemical phenomena; the propriety and utility of which we are very much inclined to question: we shall, however, allow the Doctor to speak for himself:—

‘What in the records of chemistry will give immortality to *Lavoisier's* name, is not so much this *Antiphlogisticism* or rejection of *phlogiston*, as the discovery of facts of the utmost importance, whereupon his system is established; or whose discovery it occasioned.—The *Sectarism*, from which it arose, must be useful to the science, keep the spirit of inquiry more alive, and lead to a severer scrutiny of the conclusions drawn from experiments.

‘Yet whosoever examines the whole, impartially and without predilection, will find that on adopting the antiphlogistic system, there still remain chasms in the explanation of many phenomena, and especially with regard to the extrication of *light*, (in combustion as well as without), its fixation, its development, and its changes. It is quite in vain to deduce light from a modification of caloric.—This expression, if it does not involve a modifying cause, means nothing at all. But if it be necessary to admit such a cause, modifying the caloric

loric so as to become light; and, if it may be allowed to call this cause *phlogiston*, it is easy to conceive, first that it is possible to reconcile the antiphlogistic system with the adoption of phlogiston, and then that the latter becomes even necessary, in order to explain satisfactorily all the circumstances of its various phenomena.

'In the sequel I shall explain the fundamental principles of this united system, which might be called *Eclectic*, as well as those of the strictly *antiphlogistic* system.

X.

'As a practical science, Chemistry is founded on observations and experiments. On this account, its method of instruction, to be useful, ought not to be merely speculative, but must likewise offer knowledge in matters of fact.—I shall endeavour to display the principles of Chemistry taken in its full extent, to deliver them in a coherent order, and to blend the theory with the experiments, whereon it rests, or by which it is confirmed.'

In order to enable our chemical readers to judge respecting the comparative merits of the antiphlogistic, and what the author terms the eclectic system, as well as the manner and execution of the work itself, we shall present them with two of the most important articles; those on *light* and *combustion* :—

§ 185.

'The phenomena belonging to optics prove, that light as a pure elastic fluid (§ 30) spreads about, in all directions, from every illuminating or illuminated point; and that around every point, giving or receiving light, a luminous sphere of undeterminate magnitude may be imagined, where the intensity of the stream of light decreases in proportion to the square of the distance from the luminous point. The representation of light, as if it were a *discrete* fluid distending itself in rays, is doubtless useful, to make the optical phenomena more conspicuous. Yet this by no means prevents us from considering that matter, though rarefied to the utmost, as a *continuum*; and to obtain its greater rarity merely from a diminished activity of its inherent force, by which it acts upon us.

§ 186.

'Light is essentially different from caloric. If light were caloric very strongly condensed, or, in other words, if caloric became luminous at a certain degree of intensity, it would naturally follow, that no glimpse of light could take place, except at that high temperature; but this is contradicted by experience. Boiling water gives no light, and the temperature of shining phosphorus is far below that of boiling water. But to explain the nature of light by a modification of caloric, without adopting a modifying principle, is to assert the existence of an effect without any existing cause.

§ 187.

'Light may as to its expansive power, like caloric, be made inactive by affinity with other matters. It may be fixed, and become a constituent part of other bodies, so as to be unable to make an impression on our organ of sight; which it can only do when it is a free or expansible fluid.

§ 188.

'This proposition, by means of which many phenomena in nature may be explained, is confirmed by the experience that we can extricate light from such bodies as by themselves do not produce the luminous state, and this in various ways: by *burning* combustible bodies, by *electricity*, and by *calcification* or heating of many substances, in other respects incombustible.

§ 189.

'But from the circumstance, that in all these cases (§ 188), where light is to be displayed in a free state, there always is a certain degree of warmth necessary,

cessary, or at least co-existent, I am inclined to conclude, that light is not a fluid originally elastic (§ 30); but that its expansibility is derived from caloric, and consequently, that light is a compound of a *basis of its own and caloric*.

§ 190.

'This doctrine of the composition of light of a peculiar basis and caloric, explains also the difference between the various kinds of coloured light; in which we may imagine a difference in the proportion of the basis to the caloric. But there is, undoubtedly, a certain fixed proportion of this basis to the caloric required, in order that a luminous product, observable to our organ of sight, should result from their combination. Nor is there any cause to wonder, how it happens, that the portion of caloric, which by this basis is so modified as to produce light with it, is no longer able to excite heat.

§ 191.

'It is this basis of light which ought to be distinguished by a particular name; what I call, with *Leonhardi* and *Richter*, *matter of heat, principle of combustion, or phlogiston*.

§ 192.

'The *absorption of light*, as it is called, is therefore a real decomposition of light, where its basis, by the attraction of other substances, is dislodged from the caloric, which then is either made free, or again fixed in some way or other; or, lastly, if combined with a smaller portion of the basis of light, is reflected in the form of a differently coloured species of light.

§ 193.

'The *extrication of light* from bodies, which before were not luminous (§ 183), is the combination of the basis of light (§ 189), they contain,—with caloric.

§ 194.

'The most remarkable instance of the disengaging of light is in *combustion* (§ 188); that is to say, the extrication of both the light and caloric, from bodies in conjunction with and by the decomposition of vital air, and some other species of gases. Bodies qualified for this change are called *combustible or inflammable*.

'By this system, therefore, all combustible bodies are compounds, for all of them contain the *basis of light*, i. e. *phlogiston*. By the *anti-phlogistic system* the combustible bodies may likewise be simple substances.

'Combustible substances that are simple according to the *antiphlogistic system*, are

Composed, agreeably to the system of
phlogiston, of

1. Phosphorus - -	Phlogiston and phosphoric radical.
2. Carbon - - -	Phlogiston — carbonic radical.
3. Sulphur - - -	Phlogiston — sulphuric radical.
4. Basis of inflammable gas (hydrogen) - - -	Phlogiston — hydrogen.
5—23. The 19 metals }	Phlogiston and the respective basis of each metal.

§ 213.

'Those that wish to be impartial must allow that the light, in the *antiphlogistic system*, acts a part quite superfluous; that it may be thoroughly set aside without impairing the system; that by this system those phenomena cannot be explained, where light issues from combustible bodies, without any access of vital air, some instances of which will hereafter be given; that the influence of light upon the growth

growth and thriving of plants, upon the changes of their mixture during vegetation, and upon the alteration in the mixture of many other bodies (of the white silver-calx, for example), is by far too great, to allow oxygen gas to be considered as its only reservoir. Finally, it must be granted (an important point) that the antiphlogistic system does in no way explain the incidents preliminary to the process of combustion; and that it affords no argument to shew why a certain degree of heat is necessary, in order that the combustible body be inflamed.

‘However, as young students are easily perplexed, by stating, throughout the whole system of chemistry, every explanation variously, according to both theories, I shall henceforth explain each phenomenon merely according to the strict antiphlogistic system; especially as a thorough acquaintance with this last, obtained by such a method, will make it easy to apply afterwards the principles of the eclectic system, explained above, to any phenomenon.

§ 214.

‘It appears by experiment, that combustible bodies are burnt either by mere *glowing* or *ignition*, or accompanied with *flame*. Chemical analysis shews, that all bodies burning with flame are either themselves volatile, or contain volatile constituent parts, capable of being transformed by heat into elastic fluids, and particularly into vapours. The flame of burning bodies is, for this reason, the burning vapour or burning gas arising from such bodies.

§ 215.

‘Substances, different in the utmost degree, may constitute the flame of bodies under combustion. Even the colour of the flame, so various, may be accounted for by this observation.

‘*Examples of coloured flames:*

‘Spirit of wine burns with a *blue* flame; the solution of borax in alcohol with a *green*; the solution of the muriat of strontion-earth with a *red*.

§ 216.

‘When substances are mixed, which by their mutual re-actions disengage a sufficient quantity of caloric, and if some inflammable matter be then present, a *spontaneous inflammation* may take place on the access of atmospheric air.

‘*Such instances* are the inflammation of oils by concentrated nitric acid, and of the vitriolic acid by calcined magnesia.

§ 217.

‘Inflammable mixtures may likewise be spontaneously inflamed, if caloric be disengaged either by the gradual action of certain constituent parts upon one another, or on the alteration of their form, occasioned by external causes.—Examples of this are: *Homburg's pyrophorus*; the spontaneous inflammation of pyrites, of hemp, lamp-black, or wool, with hemp-seed oil; of the bran of rye strongly roasted, and wrapt up in a packet; as also torrefied root of succory, saw-dust of mahogany wood, &c.*

* In the year 1781 a frigate took fire in the port of Cronstadt, just as she was preparing to set sail, though no fire had been made in her for several days before. By this Mr. *Georgi*, of the Imperial Academy of Petersburg, was induced to make a number of experiments to account for that spontaneous inflammation, and of which are those alluded to by the author. Mr. *Georgi's* whole paper is inserted in the French *Journal de Physique* for July 1782.—Mr. *Nicholson* has given a concise and instructive abstract of that paper in his *Principles of Chemistry*, B. II. Sect. 5. Ch. 6.—Edit.’

Practical Observations on the Cure of Wounds and Ulcers of the Legs without Rest. By Thomas Whately.

(CONCLUDED FROM PAGE 252.)

IN the fourth chapter the author points out the treatment and cure of local ulcers on the legs, *without rest*. After having observed that wounds on the lower extremities are very apt, from neglect or mismanagement, to degenerate into ulcers, which require for their cure either the assistance of a bandage or the horizontal position; that the labouring poor are particularly liable to injuries of the limbs; and that an habit of inflammation is often acquired, which, with all its consequences, upon the attack of various complaints of the constitution, more readily falls into the leg than if it had not been previously ulcerated; Mr. Whately suggests many practical cautions well deserving the serious attention of the surgeon.

The author judiciously advises the use of mild oily dressings, and an equable bandage for some days previous to the application of proper detergents and stimulants, in order to bring these ulcers, which are always more or less foul and unhealthy on their surface, into a healthy and granulated state, and, consequently, to promote their cicatrization. With respect to the red nitrated quicksilver, which has been justly recommended as an excellent detersive, he differs in opinion from Dr. Underwood, and believes that large and repeated applications of it are very rarely necessary. According to Mr. W. it may be used to greater advantage by sprinkling the dry powder upon old and foul ulcers than in any other form; and this ought to be done only two or three times a week, with a milder dressing on the intermediate days. But a more effectual and less painful application than the *red nitrated mercury* is strongly recommended in the *nitrated silver*, provided that the ulcers be not in a very irritable and inflamed state: Mr. W. has observed its excellent effects, especially in the small and obstinate ulcers situated between the ancles and the heel, after they had resisted every other means. The nitrated silver, however, ought to be very sparingly used, even in the worst and most obstinate ulcers; and, if a repetition of it be necessary, there should be an interval of many days and even weeks between the times of applying it: after using it two or three times, it seldom answers any purpose to repeat it.

As we cannot, consistently with our limits, give a farther detailed account of the numerous and valuable hints interspersed throughout this work, we shall content ourselves with recommending such passages as have a more immediate tendency to improve the practical department of surgery. Thus, when treating of the different cases which more or less require the assistance of nature or art, Mr. Whately's remarks are extremely important.

Mr. W. seems to be persuaded, that many of the diseased affections of the skin, which frequently accompany local ulcers on the legs, whether the skin be dry and scaly, or secrete a watery and purulent

purulent fluid, are to be attributed, in a great measure, to the dependent situation of the limb, because they very seldom appear, under similar circumstances, in the upper parts of the body. Hence compression is essentially necessary to their cure, as well as the application of topical dressing.—Instead of the usual tar ointment, however, the efficacy of which is by no means disputed, the author strongly recommends the ointment of nitrated quicksilver, according to the composition of the late Rev. Mr. Clare, of Hoxton, who kept the preparation secret from the public. The following recipe was given to Mr. W. under a promise that he would not reveal it during the life of Mr. Clare:—

‘ Take of fresh butter eight ounces.
Olive oil, two ounces by measure.
Quicksilver, one ounce.
Aqua fortis, one ounce by weight.
Camphor, two drachms.’

‘ Dissolve the quicksilver in the aqua fortis, dissolve likewise the camphor in the olive oil, and whilst the former is yet hot, mix both of them with the fresh butter previously melted, but beginning to concrete by being exposed to the air.’

In the subsequent chapters the author successively treats of the cure of wounds and ulcers on the legs connected with diseases of the constitution; of erysipelatous inflammation; of carious ulcers, and the safety or danger attending their cure; of the different methods of curing wounds and ulcers on the legs, either with or without rest; and of the method of preventing relapses. On each of these subjects Mr. W. is, though concise, peculiarly instructive: he has corroborated his own practice of curing malignant ulcers on the lower extremities by the respectable number of one hundred and sixty-seven *short* cases, all of which have terminated successfully, while the patients were allowed to take exercise by walking about and pursuing their usual occupations. In a note subjoined to these cases, Mr. W. informs us, that about 120 of these patients are still living and perfectly well; that about twenty are dead, and twenty seven removed to fresh places of abode.

Although we think it our duty to remark, that very little *additional* information is to be gained from medical or surgical cases hastily and imperfectly described; nor have we the most distant inclination to encourage other practitioners to follow this example, as *one single* case sufficiently marked, and circumstantially stated, carries more weight in the scale of *successful* practice than fifty others; yet we are much disposed, in this instance, to make an exception due to the respectability and authenticity of the reporter.

In a postscript added to these cases, Mr. W. observes, that though he had, p. 35, recommended either the calamine or spermaceti cerate for the composition of the tow plaster, yet he had generally used a *calamine cerate*, not made according to the London Dispensatory, and consisting of three pounds of hog's lard, one pound and a half of fresh litharge plaster, and one pound of calamine prepared. Besides this, Mr. W. gives another formula for making a cerate which nearly resembles the *unguentum tripharmacum* of the old dispensatory, but being less

less oily, it makes a much more adhesive plaister; and, from its mild nature, never irritates the skin. It consists of the following ingredients mixed together according to art into an ointment, viz. one pound of fresh litharge plaister, six ounces of fresh hog's lard, and four ounces of vinegar. This composition should be spread on rags, or silk, as an external covering to the dressing on lint, where a tow plaister cannot be conveniently used; as in wounds of the face or hands, a bubo, or any other sore where an external plaister cannot be easily retained in its situation by a bandage: and it has also been found very useful in fractures.

The author has farther annexed nine cases of carious ulcers on the legs, illustrated by a beautiful coloured plate, and accompanied with satisfactory explanations. They relate especially to the *internal* exfoliation of bones; a species of *necrosis* hitherto little attended to in surgical practice, though highly interesting and important.

With regard to the *application of pressure* in general, and the best method of applying the *roller* in particular, we have already extracted a few passages* essentially connected with this subject; but as the author has, with a zeal equally honest and laudable, endeavoured to give the most precise and unequivocal directions, we also recommend to the surgeon that part of the "postscript" which relates more particularly to the use of the roller, and the application of compresses.

The importance of the subject, the respectable situation of the author, and the beneficent purpose to which the profits (and we trust they will be considerable!) arising from the sale of this useful book are to be applied†, all concur to recommend it, not only to the general notice of the faculty, but likewise to the perusal of that numerous class of individuals in this country, who are afflicted with wounds and ulcers on the lower extremities. No other apology, therefore, will be required for our having gone at length into this subject, than our sincere avowal, that, in doing justice to the author, we have at the same time been anxious to contribute our mite towards the support of that excellent philanthropic institution, "*The Society for the Relief of the Widows and Orphans of Medical Men in London and its Vicinity.*"—Convinced of the real merits of the work, and of the disinterested motives which induced the author to lay it before the public, we are neither anxious for its success, nor do we apprehend that there is a *single* member in the different branches of the medical profession who will either dispute its practical utility, or differ from us in opinion, that it is one of the most scientific treatises written on the subject.

* See our preceding number, pp. 251 and 252.

† Vide our last number, pp. 248 and 249.

Poems by Anne Bannerman. 8vo. 5s. Edinburgh, Mundells; London, Longman, &c. 1800.

WHEN the ear of a reviewer is palled, and his attention is nearly exhausted, by listening to the monotones of mediocrity which sound from modern lyres; it is a rich reward for his labour, it is a cordial for his wearied spirits, to hear the breathings of ardent genius, and to hail the approaches of a real muse. Such recompense have we experienced from the energetic numbers of Miss Bannerman, and such relief has been imparted by the soothing influence of her charmed song.

With 'The Genii,' a poem constructed on the systems of Sargent and Darwin, so far as relates to aërial machinery, but differing throughout in its design and conduct, this fascinating volume commences. Wildness of fancy and tenderness of sentiment are its prevailing characteristics. The argument runs thus:—

'Address to the Genii—Their existence before the formation of the world—Their power over the elements—Their palaces in the centre of the earth, in the mines of Potosi—Their operation in earthquakes—Earthquake at Lima—Malignant influence of the Genii on domestic happiness—Address to the beneficent spirits of the air—Excursions of the Genii to the frigid and torrid zones—Power of the Genii over water—Whirlpool of Maelstrom—Dead sea off Cape Verde—Abodes of the Genii in the Pacific Ocean—Negro-diving—Presence of the Genii at the deluge—Power of the Genii in air,—in fire—Their burning island—Mount Hecla—Final destruction of the Genii by fire.'

This is a bold outline, but it is filled up by the finished pencil of Miss B. with a felicity of execution equal to its strength of conception. Her elemental agents, at the formation of the world, are thus grandly introduced:—

'Ere sprung the world from Chaos' dreary bound,
And the bright planets wheel'd their placid round,
Gigantic masters of the realms of night!
No fair proportions met your sullen sight;
In frightful state, the dark abyss you trod,
And held, in chasm'd cells, your drear abode;
Till the green earth, in lavish beauty gay,
Spread her green verdure to the new-born day;
When shone the hills, beneath the solar beam,
And the moon trembled in the twilight stream;
You first beheld the earliest flow'rets blow,
And purple tinges on the concave glow,
Heard the faint flutter of the summer breeze,
When first it sported on the curling seas.
Firm on its central base, when nature stood,
And Power Omniscient found that all was good,
In this fair region you possess'd the throne,
And o'er its varied climates reign'd alone.
Short was your triumph. When the Son of Heaven,
The earth's wide shores to his dominion given,
In godlike innocence, in Eden's bower,
Assum'd the ensigns of imperial power,
Scowling, you fled:—the swelling ocean gave
Her cells to shroud, and op'd the cliffed cave.
— But, when that awful hour of terror came,
Which stain'd the honours of a heavenly name,
When man retreated from his Maker's eye,
To hide in deepest gloom his head—and die:

— Well

—Well pleas'd you heard earth's solid centre reel,
 When the bright angel grasp'd the flaming steel;
 Your spells regaining their primeval sway,
 Again you saw the elements obey;
 Again you thunder'd with triumphant ire,
 And shook the mass with subterraneous fire;
 Firm in unconquer'd strength, your hands upore
 The rooted rocks, and rent the farthest shore.'

Much of this passage is Miltonic, and reaches the true *sublime*. But in the *beautiful* also our poetess has attained to equal eminence. Her Genii are not only terrific, but beneficent beings; as the following invocation finely indicates:—

' Benignant spirits! ye, who range in air,
 And bind the wounds of sublunary care!
 Who, calm at eve on silver clouds reclin'd,
 Inhale the fragrance of the summer wind,
 Descend!—Your angel smiles will chase away
 The storms that shake the tenements of clay.
 — O! let your aid the sinking spirit raise
 To higher objects, and sublimer days!
 In midnight slumbers, to the fancy bring
 Elysian bowers, and an eternal spring,
 With love congenial to the mind convey
 What golden glories wake the heavenly day,
 What rapt'rous joys the hallow'd soul impress
 With full enjoyment, and unmingled bliss!
 — Say, tho' the boast of human pride is o'er,
 And hope extinguish'd, to revive no more,
 That life eternal shall repair the woe,
 And soothe the memory of the scenes below;
 — Say, that, invested with a purer frame,
 The soul unchang'd shall ever be the same,
 Shall turn to every friend, with guardian care,
 And soothe, and soften, when their hearts despair;
 — Say, that the parted soul shall pierce the gloom
 Which lowers tremendous o'er the sullen tomb,
 And come by night, the messenger of peace,
 To speak of joys, that never shall decrease.'

The paragraph which follows affords a tremendous contrast to this halcyonian picture.

' O ye dark Genii! can your magic charms,
 In Stygian darkness form'd, and drear alarms;
 Can all the pomp of universal sway
 One throb of rapture to your hearts convey?
 No! while the powers of desolation wait
 Upon your footsteps, ministers of fate,
 Beneath those skies, where Boreal tempests roll
 O'er the long twilight of the desert pole:
 Unseen and fearless, you delight to go,
 O'er hills of frozen earth, and wreaths of snow;
 To mark the sheeted ice, by whirlwinds tost,
 Descend, in splinter'd heaps, upon the coast;
 Or, far at sea, when floating masses urge
 Their gelid mountains o'er the troubled surge,
 You give command: the stormy billows roar,
 And dash the mighty mounds upon the shore.
 Swell'd by the flakes of ever-falling snows,
 Their icy bulk no dissolution knows;
 Still their high tops the same cold terrors wear,
 And chill, thro' many a mile, the ambient air.'

Sweet

Sweet and delicious are the following lines, as the Favonian zephyr :—

' O ye soft spirits of the fluid air !
From heav'n's bright arch the fav'ring breezes bear,
In the lock'd surges move the secret springs,
And o'er the ocean wave your dewy wings.'

The earthquake at Lima, the whirlpool of Maelstrom, the Dead Sea, Mount Hecla, &c. are depicted with the *mens divinator* of a true poet. But we reluctantly hasten to notice the remainder of the contents.

' Verses on an Illumination for a Naval Victory,' are superior to any production we have witnessed of a similar kind, for solid reflection and sympathetic feeling. 'The Nun' is a poem which reminds us of Mr. Jerriugham's only from the name. It is in every point pre-eminent. The story is partly taken from Madame Genlis' drama entitled *Cecile, ou le Sacrifice de l'Amitié*; but its interest is greatly heightened by making the fair enthusiast complete her sacrifice.

Much as our attention has been recompensed in perusing the preceding poems, we confess our prime favourites are the 'Odes.' Warmed by poetic admiration of our noblest bards, and emulous of 'aye-enduring fame,' Miss B. delights to soar into the loftiest regions of imagination, and gaze with undaunted ken upon the 'prostrate world' below: nor does she fail, in her airy flight, to strike the chords of true poesy, with the melting pathos of Collins and the romantic ardour of Gray. The following stanzas may serve as a specimen of the manner in which these odes are conducted, and of the author's skill in contrasting effect. They are supposed to be uttered by an Ariel of the poet's own creation :—

' Where the wild ocean's heaving waves
Boil round Magellan's stormy coast ;
When long and loud the tempest raves,
I mark the straining vessel tost,
By night along unfathom'd seas,
I see the living current freeze ;
As horror grasps each fainting form,
High 'mid the fury of the storm ;
Till the tall masts in scatter'd fragments lie,
And, plung'd amid the surge, the sufferers sink—and die.

' Soft be your bed, and sweet your rest,
Ye luckless tenants of the deep !
And, o'er each cold and shroudless breast,
May spirits of the waters weep !
And still, when awful midnight reigns,
My harp shall join in solemn strains ;
My voice shall echo to the waves
That dash above your coral graves ;
Blest be the gloom, that wraps each sacred head,
And blest th' unbroken sleep, and silence of the dead !

' High on yon cloud's cerulean seat,
I ride sublime thro' æther blue,
To fling, while reigns the power of heat,
On fainting earth the summer dew :
I bid the rose in crimson glow,
And spread the lily's robe of snow ;

I waft from heaven the balmy breeze,
That sighs along the sleeping seas;
What time the spirit of the rock is nigh,
To pour upon the night his heaven-taught melody.'

'The Mermaid' is an inspirative effusion of similar interest and equal daring. Miss B. may indeed be regarded as a Hyperborean poetess. She launches into the arctic circle with the intrepid pinion of an eaglet, and traverses the polar clime like her own 'spirit of the air.'

From the 'Sonnets,' which are twenty-eight in number, we would gladly give an extract, but our limits deny us the gratification. They are distinguished, like most of the other poems, by rich poetic imagery, elevated sentiment, and delicacy of expression. Those from Petrarch are very elegant; those from Werter are exquisite: yet, as poetical amateurs, while we bestow on the *latter* every possible tribute of applause, we are compelled, as moral censors, to withhold our approbation of their tendency. We think, with the ingenuous Knox, that such attractive pictures of misery diffuse a love of the woe-ful, and cannot fail to give the falsely delicate, the over-refined, and the idolizers of themselves, additional encouragement in the affectation of singular distress. Miss B. may be too young at present to admit the cogency of this remark, but we can trust to its future influence on a lady, whose natural good sense and high poetical attainments entitle her to be regarded as the SEWARD of the north!

An Essay on the Analysis of Mineral Waters. By Richard Kirwan, Esq.
8vo. Bremner. 1799.

THIS essay on the analysis of mineral waters is justly entitled to the attention of the chemical student.

All waters containing in solution heterogeneous matters, imparted to them within the earth, may, in an enlarged sense, be denominated mineral; but mineral waters, according to the scientific acceptation, are those which discover, upon chemical enquiry, any gaseous, sulphuric, saline, or metallic impregnation.

Mineral waters have long been an object of attention to mankind, in consequence of their medicinal powers; for although these can only be accurately ascertained *à posteriori*, yet an analysis of their contents must be deemed important, not only for the purpose of enabling us to imitate, synthetically, such as are found beneficial, but likewise to discover the *modus operandi* of certain materials combined in certain proportions, and in a given degree of dilution.

The task of accurately analyzing mineral waters is nice and difficult in its execution. The many substances, which they frequently contain, forming a variety of different compounds; the minute quantities of some of their constituent ingredients, which often elude detection; although they may have some influence on the other principles contained in the water;—the changes in the fluid itself, by exposure to the atmosphere, subterranean operations, and even by the
chemical

chemical processes employed in their investigation; as well as a variety of other circumstances; all tend to render not unfrequently the results of the analyses of the same mineral waters somewhat different, although conducted by chemists of the greatest skill and accuracy.

To state, add to, and generalize the improvements of former writers on this subject, by proposing new tests, and new limitations of the powers of those already known, in cases where none were before determined, or where they were inaccurately assigned; and by substituting more direct methods of investigation for the random methods before employed, and various new modes of estimating the quantity of each of the substances discovered; is the object of the present publication.

Our author, also, considers an acquaintance with the contents of mineral waters as of some importance towards the improvement of geology. The observations upon associated salts, he informs us, are intended merely for geological purposes, to enable us to conjecture from what substances mineral springs derive their origin.

‘1. *Aerated lime and selenite* most frequently accompany each other.

‘2. *Aerated magnesia* is always accompanied by *aerated lime*, but not *vice versa*.

‘3. *Aerated soda* is generally accompanied with Glauber and common salt, but not *vice versa*.

‘4. *Epsom* is most commonly accompanied by Glauber, or selenite, or both, but not *vice versa*.

‘5. *Vitriol of iron and alum* are commonly associated.

‘6. *Common salt*, unless attended with soda, is always so with selenite.

‘7. *Selenite* is found in most springs, and accompanies all salts, (except soda,) when both are in any notable proportion.

‘8. *Muriated magnesia* is most commonly found with common salt, but not *vice versa*; it is also often found with Epsom.

‘9. *Muriated lime* is almost always accompanied with common salt. Hence it appears to me that most mineral springs derive their impregnations either from argillites singly, or argillites mixed with sulphur or pyrites.’

After treating of the different substances, and the various proportions in which they have been found in mineral waters, Mr. K. proceeds to the consideration of Tests; under which head he mentions only the most decisive, or those that are necessary in particular cases, or that serve to confirm the inductions drawn from others. The nature of Mr. Kirwan’s work not easily admitting of an analysis, we shall here present our readers with his remarks upon the tests of fixed air, the most prevalent of the gaseous fluids found in mineral waters,

‘1. FIXED AIR.

‘This air is found in mineral waters in three states; either merely combined, or partly combined and partly semi-combined, or uncombined.

‘1. *Infusion of litmus* is not reddened by waters that hold fixed air merely in a state of combination, as in waters that contain soda merely *aerated*, but not super-saturated therewith.

‘2. *This infusion will be reddened by waters holding fixed air partly combined and partly semi-combined*, if the semi-combined part amount to 1-6 of the bulk of the water, and the redness will be so much the more distinct, as the bulk of the air approaches more to that of the water, or exceeds it. Thus waters, containing aerated earths or iron, hold fixed air partly combined with the earth, &c. and also some excess, which I look upon as semi-combined, because it enables the

water to hold the earths in solution. So the waters of Scydschutz, though they hold both aerated lime and aerated magnesia, and consequently both combined and semi-combined fixed air, yet, as the semi-combined part amounts to only 1-16 of the bulk of the water, infusion of litmus is not reddened by it. 1 Bergm. p. 190. This infusion is scarcely affected by the waters of Enghien, which contain 6 cubic inches of fixed air in 48 of water, that is, 1-8, it being semi-combined.

But the waters of Seltzer, that contain 6-10 of their bulk of semi-combined fixed air, redden this infusion. 1 Bergm. 196. And also the waters of a fountain at Spaw, in which Mr. Bergman found only 45-100 of their bulk of semi-combined fixed air; most of which must have been semi-combined, judging from the quantity of aerated earths it held in solution.

3. Waters that contain uncombined fixed air to the amount of 1-16 of their bulk, or partly combined, partly semi-combined, and partly uncombined, so that the uncombined part amounts to 1-18 or more of their bulk, will redden infusion of litmus*.

Thus Bergman found the waters of Medevi to redden this infusion, though they contained but 1-16 of their bulk of fixed air. 4 Bergm. p. 351. But then this air was wholly uncombined, for it held no aerated earth in solution. So Dr. Garnet found the waters of the Old Spaw at Harrowgate to redden this infusion, though they held but 1-14 of their bulk of fixed air; but it was mostly uncombined, as it held but 2 grains of aerated iron, for whose solution, in a large quantity of water, a small excess of fixed air is sufficient. If the bulk of the uncombined fixed air exceeds that of the water, one cubic inch of it will redden several inches of the infusion. Thus Westrumb found one cubic inch of Pyrmont water, which contained 1,8 times its bulk of fixed air, to redden 55 cubic inches of the blue, but dilute infusion. 3 Westr. p. 34.—Bergman observed, that one cubic inch of water, holding its own bulk of fixed air, reddened 50 inches of the infusion. 1 Bergman, p. 11.

To render this test decisive, it is necessary, 1°. That the redness should be fugacious, and capable of repeated renovation and evanescence, by fresh additions of the mineral water, which distinguishes this air from very dilute solutions of the mineral acids; for these also may excite an evanescent redness for some time, that is, until the alkali contained in the litmus is saturated, as Bergman has well observed. 1 Bergm. p. 12. 2°. That the mineral water should give a precipitate with lime-water soluble in the mineral acids with effervescence; this distinguishes fixed air from hepatic air, which also fugaciously reddens infusion of litmus.

Again—Paper tinged blue by litmus is also fugaciously reddened by water impregnated with more than its own bulk of fixed air; thus Westrumb found it reddened by Pyrmont water; and Reuss, by the waters of Egra, which contained 1,6 of its bulk of this air. But water that contains only its own bulk of this air, or less, does not redden this paper, as Bergman observed. 1 Bergm. 13, and 94; but, on the contrary, often renders it more intensely blue, as where such water contains an aerated alkali, as Seltzer water, 1 Bergm. 196, or aerated earths. 1 Bergm. 191.

Lastly, where either the infusion, or the paper tinged by it, is reddened by the mineral water in its natural state, but not after the water has boiled for a quarter of an hour, or has been considerably evaporated, it is certain that this redness was produced by fixed air, or hepatic air; but the absence of the hepatic smell, and its escape in a much slighter heat, will exclude all suspicion of this last.

Lime-water, duly saturate, and added in sufficient quantity, immediately discovers half a grain of fixed air, or about one cubic inch in 7000 grains of water; that is 1-14000 part of the whole, 1 Bergm. 161, and 158, and a still smaller

* * These experiments should be made with infusion of litmus, so far diluted as to be nearly colourless, and in tubes of at most half an inch in diameter; and the mixtures made in the proportion of half of each, more or less, according to the quantity of fixed air.

proportion after long standing. *Stronthian lime-water* is a still more delicate test. But as tests in examining mineral waters, neither of them is *decisive*, as they form precipitates with various earthy salts, and the mere effect of fixed air is not easily distinguished.

In part second, where our author treats of the analysis of mineral waters, by the common method, we meet with much important and valuable information. Having shewn the inadequacy of the different modes of investigation, as generally practised, he proceeds to state the order in which the several particulars of the process should be conducted, according to the method he proposes.

The accuracy and patience of research, displayed by Mr. K. throughout this little volume, well entitle him to the thanks of every friend of useful science, and will more than compensate the chemical student for any want of classical elegance of style. Several valuable tables are subjoined, containing a view of the results of our author's experiments.

An Enquiry into the Elementary Principles of Beauty, in the Works of Nature and Art. To which is prefixed an Introductory Discourse on Taste. By William Thompson. 4to. Johnson. 1798.

THAT faculty of the mind, by which we perceive and relish whatever is beautiful or sublime in nature, or art, has been denominated Taste. The writer of the present volume defines taste to be a perfect and distinct internal sense. Genius and will, according to him, do not exist as separate faculties or powers of the mind; but are, merely, operations or actions impelled by the taste.

The following positions will furnish our readers with a brief outline of the author's opinions on this subject:—

‘1. That the *taste*, or *internal sense*, is a perfect and distinct faculty of the mind; that it is truly a sense in *man*, and may justly be termed the *sixth*. 2. That all men have this *sense* (subject to the following exceptions) but in very different and unequal degrees. 3. That all men possess it with regard to *intellectual objects*, in those different degrees, but that some are *wholly* without it, with respect to the *external objects of music, painting*, and some others, in which sentiment also must concur. 4. That certain *modes or accidents* in bodies, or external objects, and certain kinds of moral or intellectual subjects, have an inherent power, from the nature of those modes, to excite pleasure or disgust in this *internal sense*, in the same manner that the application of any thing sweet or bitter to the *palate* will excite similar ideas, and fix the like sensations in the *external or corporeal sense*, from which the *internal sense* derives its name. 5. That the *taste* or *internal sense*, will be either strongly or weakly affected by its proper objects; that is, by *beauty or deformity, vice or virtue*, according to that degree of perfection, or the contrary, in which it is possessed by the individual; or, in other words, that the beauty or deformity in *external objects*, or in *morals*, give the greatest pleasure or disgust to those who possess a *perfect taste*, and the least of either to those who possess a weak or an *imperfect* one. 6. That it is the *seat or sensorium* of all the passions: that love and hatred, desire and aversion, &c. have there their rise and energy, and are all excited by the peculiar feelings or sensations of this *internal sense* only. 7. That in the same manner as the *beauty or deformity* of external objects please or offend this *sense*, so exactly does the beauty or deformity of moral and intellectual objects please or offend it also; and therefore, to the sensibility of this power alone it is, that we owe all the first feelings of the human mind, whether of pleasure or of pain, of desire or disgust. 8. That

all those emotions usually attributed to the imaginary phantom called *genius*, are solely and exclusively produced by this *internal sense* only, *genius* being, in its present indefinite and vague acceptation, a perfect non-entity; a term invented only by injudicious reasoners, and continued by others to express what they did not understand, and which only and truly signifies a warm desire* excited in the human mind by this *internal sense*, to imitate or produce those objects, whether in music, painting, poetry, sculpture, or any other science, from the contemplation of which it receives pleasure and delight.

‘As therefore all *bodies* or *external objects*, so far as they possess those *modes* or *accidents* mentioned above (proposition 4th) and which give pleasure to the *taste*, are by *them only* rendered *beautiful*, I shall now proceed to shew what those *modes* are, and consequently what that quality is, which is called *beauty*, and how the several degrees of it, up to the most perfect, are by them produced.’

Beauty, according to Mr. Thomson, is the result of six different accidents, or elementary principles, each of which is a distinct beauty in itself; and consequently communicates that peculiar beauty to every object to which it is joined. That creature or object, which possesses all the elementary principles, is most, or perfectly beautiful in their kind, as that creature or object, which possesses only one, or the first element of beauty, is the least so, or of the lowest degree of beauty; and if there is any creature or object in the world, which possesses none of these six elementary principles of beauty, then such an object must necessarily be ugly, deformed, and monstrous.

These six elementary principles are—

‘1. The Beauty of *Proportion* or *Fitness*. 2. The Beauty of *Shape*, or the *Conic Form*. 3d. The Beauty of *Lines*. 4th. The Beauty of *Colours*. 5th. The Beauty of *Variety*. 6th. The Beauty of *Smoothness*†.

‘Of these six Elementary Principles of Beauty, it is necessary to observe, that the first, viz. *Proportion* or *Fitness*, is necessary and indispensable, as it is the foundation of all *Beauty*; but, being abstractedly without any of the merely *ornamental* Elements of Beauty, it is therefore more immediately the object of *reason* or the *understanding*, than of the *Senses* or the *Taste*. The second and fourth, viz. the Beauty of *Shape*, or the *Conic Form*, and the Beauty of *Colour*‡, are partly necessary, and partly *ornamental*, and are consequently the proper objects, both of the *understanding* and the *Taste*. The third, fifth, and sixth Elements of Beauty are entirely or altogether *ornamental*, and on that account are primarily the objects of the *Taste* or *Sense*, and for the gratification of which only they seem bestowed, and for no other discoverable reason whatsoever, all creatures, man only excepted, being utterly insensible to Beauty.’

By proportion, as defined by our author, is not meant the measure of relative quantity, as understood by mathematicians, but fitness or propriety;—proportion, therefore, in this sense, consists in having the form of the object or creature, together with the number, situation, power, and extension of its parts, such as of all others are the

* Genius can be considered as no other than a prevalence of inclination. POPE.

† Mr. Hogarth's principles of beauty are, *Fitness, Variety, Uniformity, Simplicity, Intricacy, and Quantity*. See the Preface.

‡ The two great and general objects of the human vision are the heavens and the earth; the all-bounteous Creator has therefore with infinite goodness and wisdom clothed those expansive objects in such colours as, of all other, are the most grateful, pleasing, and refreshing to the *sight*; viz. blue and green, on which account those colours are justly to be considered, as no less useful and beneficial than beautiful and pleasing.

best suited to the use, advantage, safety, necessities, and convenience of the animal or subject on which this gift is bestowed, according to its nature, way of life, and mode or purpose of existence. In this part of the work, our author combats, with complete success, the opinion of Mr. Burke, who had asserted, in his *Essay on the Sublime and Beautiful*, "that proportion is not a cause of beauty;" and clearly evinces, that he had been led into this mistake, by having reasoned analogically from the proportions of one creature, animal, or vegetable of any particular species, to those of another creature of a different or contrary species.

In treating of the other five elementary principles of beauty, we meet with many judicious observations, for which we must refer to the work itself; as well as for the author's description of the beauties of the human face and form, and those of other animals.

Admitting, however, that Mr. Thomson has fully established that which in the abstract constitutes beauty; yet objects will ever be regarded, among the bulk of mankind, as beautiful or deformed, disgusting or agreeable, as they are familiarized by habit, and associated in the mind with pleasing or painful ideas. Hence the beauty which parents imagine in their children, however homely and disgusting may be their appearance to every other beholder. Hence the pleasure we experience from the monotonous cry of the cuckoo in spring. Hence also the emotions of the Swiss, upon hearing their national music, chanted in a foreign land; and the partiality of the Lapland peasant for his dreary and inhospitable country.

"So the loud torrent, and the whirlwinds roar,
But bind him to his native mountains more."

We are presented, by the editor, Mr. Dakins, with a memoir of the author, who was a native of Ireland, and whose rising genius, as a painter, it would seem, had been checked by a variety of untoward events.

Correct delineations, illustrative of the author's principles of beauty, are subjoined to the work.

Travels through the United States of North America, the Country of the Iroquois and Upper Canada, by the Duke de la Roche foucault Liancour.

(Concluded from Page 361 of last Volume.)

AFTER an interval of some months, we resume our attention to this illustrious traveller. Having at the commencement of our critique spoken our opinion fully and freely of the peculiar merits and principles of the writer, little more remains to be done, except to exhibit a few more miscellaneous extracts, which may either amuse or inform our readers. To select from such a mass of materials, is, however, no easy task. Our author is no common observer, and he gives an air at least of novelty and originality to what is either well known, or is substantially to be found in other works on the subject of North America.

From

From the Duke's observations on Connecticut, we select the following paragraphs, which, on some important heads, shew both the coincidence and variation of the laws of the United States as compared with those of England.

* The laws of England are the foundation of those, as well of Connecticut, as of almost all the rest of the United States. Little alteration has been made upon them. The law concerning the succession to the property of persons dying intestate, is entirely that of England; it is now in full force through all the American States; and it provides, that a third part of the property of the deceased shall belong to his widow, and that the remainder shall be distributed in equal portions among his children; but with certain restrictions, such as, that when one of the children dying leaves progeny, or in any similar case, *his* part is, of consequence, to be again distributed. The laws relative to debtors, order the sale of the goods, moveables, and lands of the debtor, when a debt cannot otherwise be recovered from him; and even allow his person to be arrested, in case of insolvency. The criminal law has all the severity of that of England. One article (of which I know not whether it be at present in force in England, as it is one of the old laws of Connecticut) ordains, that whosoever shall deny the existence of God*, or the mystery of the blessed Trinity, or the divine truth of the Holy Scriptures, shall be held unfit for any public office, till he repent and acknowledge his error; and that, in case of relapse, after such repentance, he shall be put out of the protection of the law. The laws respecting marriage authorise divorce, in the cases of adultery, or marriage within the forbidden degrees of consanguinity. If a man and his wife have been parted for seven years, by the absence of one or the other of them beyond seas, or if either party go upon a sea voyage that is to be of three months continuance, and in a ship of which news cannot be received within less than three months; or if there be reason to believe that either of the two parties has been lost upon such a voyage; then the other party, whether man or woman, going before a magistrate, and presenting satisfactory evidence of these facts, may obtain from him, if he shall judge all the circumstances of the case to require it, a final dissolution of the marriage. This law condemns any person, whether man or woman, that shall put on the dress proper to the other sex, to pay a fine of seventy-five dollars.

* Adultery, till the year 1784, was liable to be punished with death: it is now punished only with public whipping, and with the searing of a red-hot iron on the forehead. Rape is punished with death, upon the oath of the woman by whom it has been suffered, and at her express request. But there is no instance of the execution of this law; and the people of Connecticut say, that such crimes can never happen in the state, or, what is more probably the truth, that the extreme severity of the law deters both the sufferer from complaint, and the profligate from incurring such guilt.

* The laws against gaming are excessively severe in Connecticut. One of those is against horse-racing: this it regards as an idle pleasure, which is attended with disorder and riot, that utterly frustrates the end of its institution, as a means for improving the breed of horses. The law for the hallowing of the Sabbath, forbids all profane diversions upon that day, and is excessively strict. It is probable, that the prohibition of journeys on a Sunday might fall insensibly into disuse, were it not that an ill-natured *select-man* has it now in his power to thwart and fine any person attempting such a journey; and that every one thinks it necessary to avoid the danger of being teased by such impertinence.

* The poor's laws have occasioned the difficulty which a stranger passing from one town to another, or coming from another state, finds in effecting a settlement in a new situation. The only conditions upon which such a person can be domesticated in his new place of residence, are, his either possessing a property of at least an hundred dollars, or having resided six years in the place; and without these conditions he will not obtain relief in distress from poverty.

* In every well regulated country this law ought to be in force. *Reviser.*

The select-men who are, in every township, the directors of the police, are to prevent the settlement of all strangers who cannot satisfy them in regard to those conditions. Every town is obliged to provide for its own poor, and the select-men have authority over the education and conduct of the children of poor parents, till they arrive at the age of one and twenty years. From this age they are no longer subject to the particular direction of the elders. The wandering poor, who are usually wounded soldiers, or shipwrecked seamen, receive temporary relief, at the pleasure of the select-men. What these bestow, is afterwards repaid to them by the union, by the state, or by the particular town, according to the circumstances of the case.

'Presbyterianism is the prevalent religion throughout Connecticut. Its ministers, the zeal of its followers, and the appropriation of the places in the colleges to Presbyterians exclusively, afford very great advantages to prevent it from being supplanted by any other form of religion. The Anabaptists are, next after the Presbyterians, the most numerous sect in the state. Although the letter of the law have established freedom of religious sentiments in Connecticut, such freedom is, however, far from being known here. Presbyterianism reigns in all its rigour, despotism, and intolerance.' Vol. i. p. 526.

We were pleased and entertained with the conversation between our traveller and a Jesuit, to whom he was recommended in his route to Federal City. It is a favourable instance of the Duke de R.'s candour to communicate it; and, though we are neither convinced by the arguments of the one, nor the reflections of the other, we deem the whole worthy of being laid before our readers:—

'Embracing the favour of Mr. Cook's letter,' says our author, 'I went to Mr. Dixe's; a young woman carried it to him, and in a little time after I was introduced into the parlour of an old man, who could hardly walk; but he received me in the best manner. He is not the master of the house: it belongs to the widow of his brother, with whom he lodges, and to whom I was immediately presented. She is a woman of about sixty years of age, of very agreeable manners, with the deportment and tone of the best company. I was recommended to the old man; his infirm state seemed to claim my most assiduous attention; it is of him then which I have the most to observe. This good old man, of ninety years of age, spoke with great animation, and particularly against France. He is a catholic, a priest, and a jesuit: these titles are certainly sufficient to justify the passion with which he expressed himself upon every thing relative to that country, *except the priests and the nobility, who, said he, deserve to have an abode in another country.* "I was reading," said he, "a French book when you came in, and one of the best in your language: though I detest your country, peopled long since with atheists and villains, I like its language: for there are here and there good French works, better than in any other language." I was curious to know what my good old host regarded as the masterpiece of French literature. It was the mandate of the archbishop Christopher of Beaumont against the decree of the parliament of Paris for the proscription of the jesuits. "O! Sir," said he, "your people are the dregs of nations, a race of miscreants. It is for the punishment of their sins that God has permitted the present revolution; it is a scourge which he has in his hand to chastise that infidel people, and which he will never lay down till his wrath shall be appeased, and that will probably be a long time first, for he has a great many sins to punish." It was not my intention to hurt the feelings of this old jesuit, who all this time offered me wine, asked me in the most cordial manner to dine with him, and engaged me to pass several days at his house. I only represented to him, in a gentle manner, that it appeared to me that the wrath of God would not be confined to the chastisement of the French people; and that they might also be considered as a scourge which God would make use of to punish some other powers, such as the emperor, for example, upon whom the late victories of Buonaparte, and our holy father the Pope, who at that time was in such danger, and who nevertheless was surely not a sinner. "O! sir," replied he, "all this is only a temporary evil to our holy father: God will declare himself in his favour

when he thinks it a proper season for that purpose : but he will never pardon this race of atheists and rascals ; and you will soon see them dispersed and annihilated, unless that God will suffer them to be recalled to the faith and practice of their fathers : but I fear that the goodness of God cannot go so far towards a people who have so long continued to amass such enormous crimes upon their heads. " In short," continued this exasperated old man, " do you desire to know the true cause of the French revolution ? A great number of our brave catholics here see it in the writings of Voltaire and Rousseau ; but I think otherwise. They were doubtless very worthless men, whose writings have spread very bad principles, but that is not the cause of the French revolution ; it arose entirely from the destruction of the society of Jesuits. A people who has committed such a crime was a foolish and abominable race, and who would destroy of course all power, all property, and overthrow all the laws, since they had destroyed an order of men so useful, so sacred, and so obviously the favourites of God." I was scrupulous of contradicting my aged host, otherwise so obliging, whom I should have so little convinced, and whom my opinion would have so badly recompensed for a good reception. It was necessary to deplore a little with him the destruction of such a holy society, the destruction of the principle of all virtue, and of all order, and to acknowledge that the true cause of the French revolution was in the abolition of the Jesuits, where, till then, I confessed I had been so little enlightened as not to have sought for it. I had also to attend to a young babbler of a priest, who was not willing to grant that the destruction of the Jesuits was the most hideous and the most unpardonable of crimes. In this manner I pleased my old Jesuit, and amused myself by contradicting the young pedant, until dinner-time. It was Wednesday in passion-week ; the dinner was therefore very sparing, quite catholic, and consequently not very restorative to a traveller. I do not know whether my friends will excuse me for making such a long article of this dotard ; but at least it will be an additional proof to this indubitable and well-known truth, that interest and the passions are the spectacles through which men view the greatest events. Marcel saw the interest of kingdoms and the great secret of diplomacy in the art of dancing, in its propagation, and as he said in a minuet ; and the old Rev. Mr. Dixe saw the French revolution in the destruction of the Jesuits. Vol. ii. p. 306.

One extract more, and we have done. The Duke de R.'s delineation of the manners and customs of the inhabitants of the United States seems to be fair ; but the whole can only be seen from an attentive perusal of his works. No part of a traveller's writings is read with more interest than that which refers to the history of human life. From contrast, or similitude, we are either instructed or reformed.

" In a country which has belonged to England for a long time, of which the most numerous and nearest connections are yet with England, and which carries on with England almost all its commerce, the manners of the people must necessarily resemble, in a great degree, those of England. The American manners, particularly those relative to living, are the same as in the provinces of England. As to the dress, the English fashions are as faithfully copied, as the sending of merchandize from England, and the tradition of taylors and mantuamakers, will admit of. The distribution of the apartments in their houses is like that of England, the furniture is English, the town carriages are either English, or in a English taste ; and it is no small merit among the fashionable world to have a coach newly arrived from London, and of the newest fashion. The cookery is English, and, as in England, after dinner, which is not very long, the ladies withdraw, and give place to drinking of wine in full bumpers, the most prominent pleasure of the day, and which it is consequently very natural to prolong as late as possible.

" There are great dinners, numerous tea parties, invited a long time in advance, but no societies. So that these tea assemblies are every where a fund of amusement for the ladies. Balls and plays are much frequented. It is generally understood that those kinds of dissipation belong only to the towns, and particularly to large cities. Luxury is very high there, especially at New York
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and Philadelphia, and makes a dangerous progress every year; but easily to be conceived, since luxury is, in some degree, the representation of riches, and that wealth there is the only distinction.

There are some persons who surpass their neighbours, already too far advanced, in luxury: these injure the manners of the country, but while the people censure, they pursue these seductive paths; and frequent and sumptuous dinners are held in as high consideration in the new as in the old world; and this custom has its advantages very often. It has been seen that this consideration has raised to the place of temporary president of the senate of the United States, a man who was not esteemed by any of those who elected him, or by any other, either for his talents, his qualities, or for his character, but he entertained his friends with sumptuous dinners. In the other towns, and especially in the country, luxury is less prevalent, but it continually increases, and often out of proportion with wealth.

The women every where possess, in the highest degree, the domestic virtues, and all others; they have more sweetness, more goodness, at least as much courage, but more sensibility, than the men. Good wives, and good mothers, their husbands and their children engage their whole attention; and their household affairs occupy all their time, and all their cares; destined by the manners of their country to this domestic life, their education in other respects is too much neglected. They are amiable by their qualities and their natural disposition, but there are very few among them who are so from any acquired accomplishments. What they esteem to be virtue in wives is the virtue of the whole sex; and if in the United States malice may throw out her suspicion upon twenty, there are certainly not above ten of them who can be accused justly, and all the rest treat these with great rigour. I have heard some husbands complain, that the urgency of their wives makes this irrepensible virtue cost them dear. But where in the world is there a place where evil is not found by the side of good?

The young women here enjoy a liberty, which to French manners would appear disorderly; they go out alone, walk with young men, and depart with them from the rest of the company in large assemblies; in short, they enjoy the same degree of liberty which married women do in France, and which married women here do not take. But they are far from abusing it; they endeavour to please, and the unmarried women desire to obtain husbands, and they know that they shall not succeed if their conduct becomes suspected. Sometimes they are abused by the men who deceive them, but then they add not to the misfortune of having engaged their hearts to a cruel man the regret of deserving it, which might give them remorse. When they have obtained a husband, they love him, because he is their husband, and because they have not an idea that they can do otherwise; they reverse custom by a kind of state religion, which never varies.' Vol. ii. p. 679.

Before we conclude our review of the labours of our intelligent traveller, it is but candid to allow that we have been much gratified, on the whole, in attending him during his long and minute tour. From some tables relative to the jurisprudence and constitution, the exports and imports of the United States, we have received much valuable information; and the maps which illustrate the volumes are a very necessary adjunct to the subject.

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Theatrum Poetarum Anglicanorum, &c. (Continued from Page 237.)

Page 204. **F**ROM Gab. Harvey's 'Foure Letters and certaine Sonnets,' 1592, it appears that he had been an unsuccessful candidate for 'the Oratorship of the University:' he published a Latin oration in 1577, entitled, 'Gabrielis Harveii Ciceronianus; vel Oratio post reditum habita Cantabrigiæ ad suos auditores.' Nash says, that Harvey, in this work, 'thought to have knockt out the braines of poore *Tullie's Orator*, but in veritie did nothing else but gather a flaunting unsavory fore-horse nosegay out of his well-furnished garland.' 'Foure Letters Confuted,' 1593. Nash, as Walton observed in his *Life of Hooker*, was a man of a sharp wit, and the master of a scoffing, satirical pen; or, as Lodge characterised him, 'the true English Aretine:' and with Harvey he was at bitter enmity for his personal attacks upon Greene, when the latter was 'laid low in his grave.' The reciprocal reports of two sworn opponents must therefore be received with caution. It is no small honour to Harvey that Dyer and Sir P. Sidney highly esteemed him, or that he was the 'special friend' of Spenser, as Webbe asserts, and his own Letters prove: though Nash thus obliquely censures our Colin Clout on account of his associate—'Immortall *Spencer*, no frailtie hath thy fame, but the imputation of this idiot's [Gab. Harvey's] friendship: upon an unspotted Pegasus should thy gorgeous attired *Fayrie Queene* ride triumphant through all report's dominions, but that this mud-born bubble, this bile on the brow of the Universitie, this bladder of pride newe blowne, challengeth some interest in her prosperitie.' Harvey was however no *idiot*, as his various writings testify: and a little self-conceit may be pardoned by modern readers in the man who could boast an intimacy with Spenser and with Sidney. The latter has usually been considered as the earliest writer of English hexameter verse; but Harvey claims the priority in his pamphlet above cited—'If I never deserve anye better remembrance, (says G. H. in Letter 3.) let mee be epitaphed *The Invention of the English Hexameter*; whome learned M. Stanihurst imitated in his *Virgill*, and excellent *Sir Phillip Sidney* disdained not to follow in his *Arcadia*, and elsewhere.' Wood says, he was esteemed an ingenious man and an excellent scholar, but it was his ill luck to fall into the hands of that noted and restless buffoon Tom Nash. His friend Barnabe Barnes, in 'Pierce's Supererogation,' 1593, declares he was drawn most unwillingly, but most necessarily, into that controversy. Whether this be true or not, his character would have descended to posterity with greater respectability, had he avoided it. Meres unites him with Stanihurst, as 'our two Iambical poets;' and Mr. Upton is of opinion, that his verses affixed to the *Faery Queen*, if he had written nothing else, would have made his name immortal; but this is excessive and inconsiderate praise.

In addition to the titles of his pieces given by Wood, Dr. Berkenhout has recorded the following—'Tyranomastic,' 'Ode Natalitia,' 'Rameidos,' 'Philomusos,' 'Anticospopolita.' His brother Richard has a Letter addressed to him as LL. D. before 'Philadelphus; or a defence of Brutes and the Brutans History,' dated June 14, 1592.

P. 206. The name of Kid occurs among the contributors to 'Belvedere;' and four or five short specimens of his poetry appear in 'Englands Parnassus,' 1600. By Meres he was classed among 'our best for tragedie,' and considered as the English Tasso.

P. 207. Wood says that Storer completed his degree of A. M. 1594. But this statement does not accord with the poet's own testimony, who writes himself 'Student of Christ Church in Oxford,' before his metrical history of Cardinal Wolsey, 1599; several stanzas from which poem may be traced in that early compilation, entit. 'Englands Parnassus;' a book (says Oldys) which has proved more successful in preserving the best parts of some authors, than their works themselves.

P. 208. It was the sensible remark of an obsolete writer, that 'nothing is so great an enemy to a sound judgment as the pride of a peevish conceit.' To an obliquity of this species we are inclined to attribute the encomium bestowed by Mr. Steevens on Watson's Sonnets, in preference to those of his favourite Shakspeare. Mr. S. had conceived a distaste for the POEMS of the Avonian bard, perchance because they were edited by a rival commentator; *sonnets* of every kind he, therefore, professed to dislike, and he even condescended to bespatter the approvers of them with the satiric trowel of Ben Johnson, who anathematised Petrarch for a literary Procrustes*. Watson's Sonnets, however, though not inelegant, are little more than paraphrastic versions from earlier poets; but Shakspeare's, it should be remembered to his superior praise, are *all his own*.

Nash, in his 'Anatomic of Absurditie,' 1589, seems to censure Watson among the amatory poets of his time, when he says—'Lust is the tractate of so many leaves, and 'Love Passions' the lavish dispendence of so much paper.' In 1596 the same writer speaks of Watson as deceased; and laments him as 'a man that he dearly loved and honoured; and who for all things hath left few his equals in England.' 'Have with you to Saffron-Walden.'

P. 211. For Olandum we should read *Oclandum*, and for Elizabethæ—*Elizabethæ*.

P. 216. Ames mentions two editions of 'Albions England' anterior to that of 1592, which Warton supposed to be the *first*. Subsequent impressions appeared in 1596, 1597, 1602, 1606, and 1612. The episode of Argentile and Curan was wrought into a legendary drama by Mr. Mason, and printed in vol. iii. of his poetical works. A poetical history on the same subject had long before been published by William Webster. Warton thinks that 'Albions England' superseded the 'Mirror for Magistrates' in popular estimation. Hist. Eng. Poetry iii. 272.

The extract respecting Warner's death was first imparted to the public by John Scott, with his beautifully-descriptive poem of 'Amwell,' 4to. 1776.

* See 'Heads of a Conversation betwixt Ben Johnson and Wm. Drummond of Hawthornden,' in the Works of the latter, 1711 fol. and farther see the cavillation of Mr. Steevens, in Mr. Malone's edit. of Shakspeare's Poems, 1790.

P. 218. Warner's 'Syrinx' was first licensed in 1584.—See Herbert's Typog. Antiq. ii. 1002.

Wits' *Academy* should be corrected to *Treasury*. The error may be traced to Anthony Wood.

P. 220. Hudson, who now is scarcely known by name, obtained the following honorable notice from Sir John Harrington, in his annotations on book 35 of Orl. Fur. 'The notable History of Judith, which the Lord Du Bertas and rare French poet contrived into an excellent poeme, is translated into a verie good and sweet English verse, by one M. Thomas Hudson.' This translation was first printed at Edinburgh, in 1584, 12mo. and afterwards incorporated with Sylvester's versions of Du Bartas, in 1613 and 1641. In the 'Return from Parnassus,' 1606, Hudson and Locke are recommended to let their books lie in some old nooks amongst old shoes, that they may avoid the critic's censure.

P. 225. The title of Charles Fitzgeffrey's early poem, which Wood had not seen, runs thus—'Sir Francis Drake, his honorable life's commendation, and his tragicall death's lamentation, newly printed, with additions,' 1596, 12mo. He was author of a prose tract, entitled, 'A Curse for Corne-Horders,' 1631, 4to. His poem of 'The blessed Birth-Day,' was printed in 1634, 4to. 1636, 1654, small 8vo. He was liberal in praising his contemporaries, and did not go uncomplimented himself.—See the English poems of Davies, Browne, and Hayman; or the Latin ones of Dunbar, Campion, &c. Robert Chamberlain has some animated verses on his death, which speak highly of his character as a divine; in epigrams and epitaphs, 1638. He left a son, Henry, who published a small volume of 'Satyres and Epigrams' in 1620.

P. 226. Chr. Middleton's historical poem was entitled—'The Legend of Humphrey Duke of Gloucester.' It seems to have been written, like many poetical histories of that period, on the model of those comprised in the *Mirror for Magistrates*, and has six Lat. lines prefixed by Rob. Allot, the reputed compiler of England's *Parnassus*.

Tho. Achelly, whose name only is known to Mr. Brydges, was the versifier of a long ditty with the following title—'A most lamentable and tragicall historie, conteyning the outrageous and horrible tyrannie which a Spanish gentlewoman named Violenta executed upon her lover Didaco, because he espoused another, beyng first betrothed unto her,' newly translated into English meeter by T. A. 1576, and dedicated to Sir Tho. Gresham, Knt. For this work he probably was placed by the side of Boccace, in Meres' *Wits' Treasury*, under the name of *Tho. Atchelow*; as he before was lauded by Nash, for having 'more than once or twice manifested his deep-witted scholarship in places of credit.'

P. 227. Ed. Gilpin, whom we have some suspicion was *Eward*, has two sonnets before Markham's poem on the death of Walter Devereux, 1597.

Matthew Royden has a poem in the *Phoenix Nest*, 1593, on the death of Sir P. Sidney, which Nash terms an 'immortall Epitaph,'
and

and gives the writer credit for 'many other inventions.' To him were inscribed, by Chapman, the 'Shadow of Night,' 1594, and 'Banquet of Sense,' 1595. Davies of Hereford has an Epigram 'to the right-well deserving Mr. Matthew Royden,' in his *Scourge of Folly* [1612].

John Weever published in 1601, a poem written two years before, entitled—'The Mirror of Martyrs, or the life and death of that thrice valiant Capitaine, and most godly martyre, Sir John Old-castle, Knight, Lord Cobham,' 12mo. The extreme rarity of this production, and the spirited manner in which it opens, induce us to present our readers with a short extract, for the sake of diversifying our long critique.

'Fair Lucifer, the messenger of light,
Upon the bosome of the star-deckt skie,
Begins to chase the raven-feather'd night,
That stops the passage of his piercing cie:
And heaving up the brim of his bright bever,
Would make that day, which day was counted never.

'But Mercury, be thou the morning star,
Bear my embassage from Elysium,
Shew to my countrie hence removed far
From these pavilions I can never come:
Stain'd vice ascends from out th' infernal deeps,
But in the heavens unspotted virtue keeps.

John Weever has a Sonnet before Middleton's *Legend of Duke Humphrey*, 1600. We doubt whether he was the same person who collected 'Ancient Funeral Monuments.' One Robert Wever published 'Lusty Juventus,' an early interlude which has been reprinted in Hawkins's *Origin of the English Drama*, 1773. Oldys regards this piece as anonymous, and supposes that Langbaine took the name of the author upon trust; but on this occasion he was mistaken, the colophon has—'Finis, Quod R. Weuir,'

P. 228. Henry Constable was of St. John's Coll. Cambridge, and took the degree of A. B. in 1579. See Malone's *Shaksp.* x. 74. Sir John Harrington speaks of him as a 'well-learned gentleman and his very good friend,' in the annotations to *Ariosto*; and inserted his 'Sonnet to K. James,' which afterwards obtained undue commendation from the author of *Hypercritica* and Anthony Wood. Warton styles him 'a noted sonnet-writer.' He published '*Diana*; or the excellent conceitful Sonnets of H. C. Augmented with divers quatorzain's of honorable and learned personages,' 1594. To this work Ben Johnson has an allusion in his *Underwood*, where he says—

'CONSTABLE'S Ambrosiack Muse
Made *Dian* not his notes refuse.'

Four Sonnets by Constable were prefixed to Sidney's *Apologie for Poetrie*, 1595: and to him may probably be ascribed 'the Shepherd's song of Venus and Adonis' signed H. C. in England's *Helicon*. It is rapturously said of him in the '*Return from Parnassus*,' 1606,

'Sweet

'Sweet CONSTABLE doth take the wond'ring ear,
And lays it up in willing prisonment.'

P. 236. The 'Insatiate Countess' did not make one of the six plays in the collected edition of Marston's Tragedies and Comedies, 1633. It has been the wonder of Oldys and others, that a whole stream of biographers should consider the said collection as edited by Shakspeare, who had been dead 17 years. But Dr. Farmer affords a solution to the enigma, by supposing that, in some transcript, the real publisher's name, *Wm. Sheares*, had been abbreviated. See 'Essay on the Learning of Shakspeare.' With the 'Scourge of Villanie,' 1598, were published 'The Metamorphosis of Pigmalion's Image' and 'certaine Satyres.' For the reprint of these pieces, the public is indebted to the late learned and Rev. John Bowle, who communicated many illustrations to the Editors of Shakspeare and Milton.

(To be concluded in our next number.)

*Diatessaron: sive integra Historia Domini Nostri JESU CHRISTI Græce, ex
iv. Evangelis inter se collatis, ipsisque Evangelistarum Verbis aptet et ordinatè
dispositis, confecta. Subjungitur Evangeliorum Harmonia brevis. Edidit
J. White, S. T. P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ
Nov. Test. Interpres. Oxonii e typographeo Clarendoniano, M,DCC,XCIX.
Svo. Pp. 338.*

ECCE ALTERUM DIATESSARON! Tatian of Syria, about the close of the second, or entrance of the third century, made the first attempt to *harmonise* the four Gospels; and his performance not being generally approved, prompted others of the primitive ages to exhibit an arrangement less exceptionable. Mr. Pilkington has collected the titles of about one hundred Harmonies, with the names of their authors, from Tatian to Whiston; besides many more, quoted by others, but not examined by himself. He too added one to the number; and after him the Drs. Macnight, Wait, and Priestley, the bishops Pearce and Newcome, not to mention Hartman, and several other foreigners, published their respective schemes. Professor White, disclaiming the merit of new improvements, adopts the arrangements of archbishop Newcome (the successor of Usher, in the double character of Metropolitan and Annalist), except in the history of Christ's resurrection, preferring the system of West, retouched by Townson.

The writer of this article cannot omit this emergent opportunity of declaring his opinion, that all the harmony-writers have made a fruitless attempt to try the Gospel history by a test never intended by the Evangelists themselves. Those who most minutely have examined the sacred memoirs, and with the greatest success, must admit the existence of some dislocations; and such concessions evince the expedient to be impracticable. We add that it is needless.

Both

Both Plato and Xenophon wrote the memorable things of their common master Socrates. An apparent diversity in their manner of composition, in the order of things, and in the detail of circumstances, is perceptible, but an exact agreement in the principal facts pervades the reports of both; and such seeming variations do not invalidate the testimony of either. A still more apposite example occurs.

Our Lord and his disciples were contemporary with Tiberius Nero, the Roman Emperor. The life of Jesus was written by two of his own disciples, and by two others, fellow-labourers with the Apostles; and all the four published their memoirs within the space of thirty years after his resurrection: that of the Emperor was composed by three eminent Romans; Velleius Paterculus, an illustrious general officer under Nero; his secretary, an occasional ambassador, and high in rank, as a civil magistrate—by Suetonius and Tacitus, who flourished in the succeeding reigns. Paterculus published his memoirs about four years before the demise of Nero; Suetonius and Tacitus wrote on the authority of recent tradition, and conversed with many eminent personages, who had been witnesses of the facts, or agents; and, besides, these biographers had open access to the national archives, which they occasionally quoted. Both published their histories within seventy years from the death of the Emperor; and all three exhibit not only the main outlines, but the more striking features, of the character. Variations indeed are obvious; but the difference is not greater, than three portraits of the same antitype, drawn by as many skilful pencils. Such semblances of discord detract from the veracity of no historians; and why should they induce distrust on the evangelical records? There the appearances, even of contradiction, disprove the allegation of collusion and imposture. Crevier and other biographers have harmonised the life of Tiberius by Paterculus, Suetonius, and Tacitus, whose original compositions neither suffer nor acquire any thing from moulding them all into one narrative. The same is the case with the Evangelical history. Suppose it to be false, the Diatessaron of neither archbishop Newcome nor of professor White will ascertain its credibility. But suppose it to be absolutely certain, it gains nothing by a harmony, unless a fit place can be found for those dislocations which hitherto have baffled all the efforts of critical skill. Admit that this performance of P. White should lead to the discovery, the world will then have one continuous series of events, instead of four gospels, substantially the same with the harmony.

To define the dates of transactions by chronological epochs, the commission of the Evangelists did not extend. Of such notations they are, with exquisite judgment, parsimonious. The nativity of Christ is referred to the execution of a decree for an enrollment, at Bethlehem, in the reign of Augustus Cesar, and to the reign of Herod the nominal king of Judea. Christ then born was conveyed into Egypt to elude a general massacre of the infants in that vicinity, in virtue of a sanguinary edict of Herod; and while yet a *young child* was recalled immediately on the accession of his son Archelaus. The edict for this massacre, and the decree for that enrollment, were

too well known at the time Matthew published his gospel, to escape the recollection of his contemporaries. Neither the one deed nor the other is now extant in any national record, and scarcely mentioned in any history for that period. But the learned know perfectly well the year, month, and day, when Augustus died, the year and month when Herod's life and reign ended, and consequently the commencement of Archelaus's ethnarchy.

Luke, if rightly interpreted, connects the first year of the Baptist's ministry and the 30th of Christ's life with the 15th of Tiberius Nero, from his partnership in imperial authority and honours with Augustus, his predecessor and colleague; and the baptism of Christ with a protracted stage of the Baptist's ministrations, or the thirty-third of his life, and the nineteenth of the emperor's reign.

The Evangelist John, who survived all his brethren in the Apostolate, revised the three gospels formerly published, and in his own inserted such additions as he judged supplementary articles, and indispensably necessary. Among others were the passovers between Christ's baptism and crucifixion. By these notations is the chronology of the gospels adjusted to that of the Augustan age; and a foundation laid for retrenching four redundant years between the inauguration of Tiberius and the catastrophe of Jerusalem.

The three Roman authors all compute by the years of the Consuls, and all agree in one common error, by counting eighty full years from the murder of Julius Cesar to the exit of Tiberius Nero. That the true interval was but seventy-seven years and one day is certain. Suetonius, Tacitus, Dion Cassius, and all the Roman historians, affirm that the latter died in his seventy-seventh year. According to the accurate notations of Suetonius, he was born the 16th of November, and died the 16th of March. His age was consequently seventy-six years, four months. The time of his birth is thus ascertained.

'At the age of nine he pronounced an oration from the Rostra, at the funeral of his father; and afterwards, having nearly attained the age of manhood, he accompanied the chariot of Augustus in his triumph for the victory at Actium.' Suet. Tib. cap. 6.

Here is a double criterion, each to be separately examined.

After the battle at Mutina, where the consuls Hirtius and Pansa were slain, Octavius and Quintus Pedius, overawing the senate, invaded the consulate, on the 23d of September, A. Varr. 711. In the November following, Octavius, Antony, and Lepidus, formed the second triumvirate for the five subsequent years. At the expiration of this term Octavius repudiated his wife Scribonia; and, with the consent of Tiberius senior, married Livia the mother of Tiberius junior, then an infant. Three months after this marriage Livia became the mother of a second son, who was adjudged to Tiberius her former husband. He, the father, died soon after, leaving his two surviving sons Tiberius and Drusus Nero. If Tiberius the elder brother were born after the battle at Philippi, 712, and Tiberius the father died in the first year of the second quinquennium, 717, (as Suetonius in two notations intimates,) Tiberius the son was, at the latter term, only five years old when he pronounced the funeral oration.

In 725 Octavius solemnised his triumph for the victory at Actium, when Tiberius is represented as having nearly attained the age of manhood. But by the arrangements of Suetonius he was then in his thirteenth year, and consequently under the legal age of pubescence. The birth of the son must be anticipated, and the life of the father protracted, each two years; the former extended back to 709, the latter forward to 718. In this year young Tiberius was nine years old, and sixteen in 725. By this computation, alone, are the biographer's notations brought to accord with themselves, with nature, and with the history of the period.

The Varronian 709 was the first of the Julian reformation, and of Tiberius Nero's life. Cesar the reformer was assassinated on the 15th of March 710, when Tiberius, born the 16th of the preceding November, was precisely four months old; and, as he died on the 16th of March in his seventy-seventh year, precisely seventy-seven after the assassination of Julius Cesar, his reign and life certainly terminated together in March, A Varr. 787.

No small perplexity has resulted from the different commencements of these two reigns. But all uncertainty vanishes by reckoning all these years from the middle of March. By every criterion of exactness our Saviour was born about the time of the autumnal equinox 749; and Herod died in March 750, when Jesus was six months old, and Tiberius Nero forty-one years, the last current.

That month was distinguished by an eclipse of the moon, observed at Jerusalem on the morning of the thirteenth day, three hours and a half after midnight, as calculated by Mr. Whiston.

It is well known, that eclipses, returning nearly to the same points in the zodiac, after eleven (sometimes ten) days, seven hours, forty-three minutes, twenty seconds, are periodical. The next revolution of this lunar eclipse fell on the 24th of March, at eleven, forenoon, A. V. 768, fifty-eight years nine days from the assassination of Julius Cesar, and eighteen from the death of Herod, in the eighteenth of Christ's natural life, the fifty-ninth of Tiberius Nero's age, the fourth of his joint sovereignty, and the first of his sole reign. It is to be noted that this eclipse, not visible in Europe, is not mentioned in the Roman History.

Its subsequent period signalised a day, ever memorable, on account of its stupendous incidents—the crucifixion of our Lord, accompanied with a supernatural darkness of three hours from mid-day, and an earthquake, the effects of which are said to be still visible on the spot. By Mr. Whiston's calculation this eclipse began at Jerusalem, on the setting of the sun, at six in the evening of Friday the 3d of April, A. Varr. 786, seventy-six years nineteen days after the murder of Julius Cesar, the thirty-seventh of our Lord's life. On the 15th of the then ensuing November, Tiberius Nero completed his seventy-sixth year; and on the 16th of March 787 he died in his seventy-seventh year, the first day of his twenty-fourth year computed from his partnership in the empire, and also the first day of his twentieth as sole monarch; but the nineteenth from the demise of Augustus, his predecessor and colleague.

It is thus evident, that the natural life of Tiberius was precisely commensurate to his own reign of twenty-three years, and that of Augustus fifty-four, both together equal to seventy-seven, from the tragical exit of Julius Cesar. But all the ancient historians, followed by all the moderns, extend the former to fifty-seven, the latter to twenty-three, the sum eighty: and this excrescence of three years has disranged the root of computation by the christian era, introduced a distinction between the historical and vulgar date, which all our chronologers have adopted, and involved in perplexity and confusion the chronology of the gospels.

Interval from the Death of Tiberius to the Catastrophe of Jerusalem.

This period, omitting other proofs, numerous, decisive, and all in unison, is defined by one biographical, and one astronomical measure, in the position of parallelism.

The biographical article is the natural life of Josephus, the illustrious Jewish historian; who was born in the first year of C. Caligula Cesar's reign—see his life, written by himself, ch. 1.—and finished his twenty books of the Hebrew Antiquities in the thirteenth of Domitian, which was the fifty-sixth of his own age. See the last chapter of the last book.

The accession of Caligula can have no other date than the demise of Tiberius Nero, so often mentioned, and the first of this reign must be the first of the historian's life. The annalists for this period count for this reign four years, and for that of his successor, Claudius, fourteen; each with the mark of approximation, *nearly*, denoting imperfection. Suetonius limits the former to three years, ten months, eight days; the latter to thirteen years, eight months, nineteen days; the sum seventeen years seven months nearly. The last year of Claudius, therefore, was the eighteenth of Josephus.

Another return of that eclipse which signalled the evening of the crucifixion, was visible at Rome and Jerusalem, about one in the morning of the 13th of April, A. Varr. 804, fifty-four years one month precisely after that which fixes the time of Herod's death. This last happened six calendar months before Claudius was poisoned by his wife Agripina.

To continue the reckoning from the middle of March, exemplified in the instances of Julius Cesar, Herod, and Tiberius Nero, let seventeen full years be assigned to Caligula and Claudius together, ending the 15th March, A. Varr. 804; then allowing fourteen full years for Nero Claudius, these will expire in March 818. On the 9th of June, that year, he became his own executioner. During its currency, Galba, Vitellius, and Otho, successively usurped the sovereignty, and the last two survived the 15th March 819. Otho slew himself on the 15th April, and Vitellius alone survived to contest the sovereignty with Vespasian, who was constitutionally ordained emperor on the 1st July that year. In the second year of Vespasian, 820, Jerusalem was finally overthrown, in the month of August or September, thirty-three years six months, at the utmost, after the accession of Caligula; and in the thirty-fourth of Josephus' age; twenty-two years before the thirteenth of Domitian: $34 + 22 = 56$.

That

That revolution of the same lunar eclipse which ascertained the month of Herod's death, marked the evening of the crucifixion, the last year of Tiberius Claudius, and the first of Claudius Nero, distinguished also the 4th of Vespasian, two years after the final overthrow of Jerusalem. By calculation it happened at eight in the morning of the 24th of April, thirty-six years after the crucifixion, but invisible in our hemisphere.

Three years have, as overcounted, been deducted from the reigns of Augustus and Tiberius, prior to the crucifixion, and one more prior to the accession of Vespasian, from the intermediate reigns. This retrenchment affects only the Roman history, not that of the gospels, where the 15th of Tiberius is dated from its true source, his partnership in empire, and not from the demise of his colleague. Five centuries had elapsed, before the computation by the years of our Lord was projected as a distinct mode of reckoning, and three centuries more before its general reception. Dionysius Exiguus framed it from the Roman computation, corrupted as it was by the addition of four excrement years, which to this day are not reduced; but, by the retrenchment now proposed, the Varronian year 750, in the beginning of which Herod died, becomes A. D. 1. and, by counting forward seventy years, the desolation of Jerusalem coincides with 820. The reckoning by the vulgar era is $754 + 70 = 824$. Thus is the chronology of the Augustan age rectified by the notations in the Evangelists, and the epoch of the christian computation fixed on its true basis, A. Var. 750.

Our Lord was born about the autumnal equinox A. M. 4004.

And, at the same cardinal point in the eighteenth century	1800
of our era will be completed A. M.	5804

But the Dionysian reckoning protracts the account to 5808.

In the Augustan age, the computation by the years of Rome was universally adopted in the empire and in all its provinces. Julius Cesar had defined its source by the combined tests of history and astronomy. With such precision was the history of Livy constructed, that it is an easy problem to ascertain the duration of the several magistracies under kings, consuls, dictators, popular and military tribunes, decemvirs, with or without censors; so that the interval from Romulus to the regulation by Julius Cesar contained 708 years precisely.

For adjusting civil to astronomical years, the ancients referred to the authority of eclipses;—one of the sun observed at the foundation of the city, another at the death of Romulus. Scaliger controverted this evidence as visionary, because he could not authenticate the facts by calculation. No wonder; for all his arrangements were immensely distant from the true radix.

But the writer of this article, calculating in the ascending series, from the historical year of the nativity, A. Var. 749, coincident in the spring with A. Per. Jul. 4709, to the spring 3960, found that a solar eclipse signalled the festival of Pales, on the morning of April 23d, in the first of Romulus; and that its second return after two of its revolutions, comprehending thirty-six years, twenty-two days, fifteen hours, marked the end of his life and reign, on the

15th of May. Through 39 of its revolutions was the calculation continued to the summer of the Varronian year 705. Thus undeniably clear and forcible is the evidence that Julius Cesar's reformation was built on the firm basis of historical and astronomical truth.

It was however defective. The author did not live long enough to ensure its establishment. Annalists, historians, and the keepers of the public archives, adhered, as formerly, to the scheme of the consular marbles, of Cato, or of Polybius, which Cesar, had he lived, would certainly have exploded. That of Varro was the same with that of Cesar; but it was of a subsequent date, rose slowly into reputation, and acquired not credit till after the lapse of several centuries. Unfortunately the national reckoning was vitiated, as already set forth, before the accession of Vespasian I.

In the Augustan age, the jews, like other tributary states and provinces, were obliged to adopt the Roman computation; and the Evangelists, writing for the world at large, did not reckon by their own popular and local chronology, which was little known; but by that of the empire, careful, at the same time, not to give their sanction to any of the discordant schemes then in promiscuous use. Their notations were therefore general:—the reign of Augustus Cesar, the days of Herod the king, the accession of Archelaus;—which accumulatively characterised with sufficient accuracy the time of his birth:—but the beginning of his ministry, and that of his herald, required a more determinate criterion. It follows:

"Now in the fifteenth year of the reign of Tiberius Cesar, the word of God came unto John, the son of Zacharias, in the wilderness:—and Jesus himself began to be about thirty years of age."

Here the years of Tiberius Nero's life are to be distinguished from those of his reign. He was born in the first Julian year, the 709th of Varro's computation: and Jesus was born about the same season of the year 749, which was the fortieth of Tiberius; consequently the seventieth of Tiberius was the thirtieth of Jesus, coincident with A. Varr. 779. This was the fifteenth of his reign, from its commencement, as the colleague of Augustus; its first year, 765, being the sixteenth of Christ's life.

Now, though the first of John's ministry, commencing in the spring, with the fifteenth of Tiberius, was the thirtieth current of our Lord's age, he was not baptised till after three years and a half, about the time of the autumnal equinox, when his thirty-third year was complete, in the fourth of John's ministry, and nineteenth of Tiberius.

This important notation, which rectifies an egregious anachronism in the chronology of the Roman empire, and fixes the true origin of the christian epoch, the Evangelist confirms by specifying sundry coexistent magistracies. 1. "Pontius Pilate being procurator of Judea." On the demise of Augustus, Tiberius sent Valerius Gratus, as his procurator, into Palestine. He held that office eleven years, and, returning to Rome, was succeeded by Pontius Pilate. Josephus Antiq. XVIII. ii. 2. A complaint of mal-administration being preferred against him at the tribunal of Vitellius, president of Syria, he was sent to Rome to answer for his misconduct, and, after a residence of ten years in Judea, departed; but before his arrival at Rome Tiberius

was

was dead. The cause was heard by Caligula, who banished him to Vienne, in France, where soon after he died by his own merciless hands.

It must be owned that Josephus, adopting the protracted computation, extends the reign of Tiberius, and the procuratorship of Pilate, into the third year after the crucifixion. But the falsity of this arrangement has been evinced. The fifteenth of Tiberius coincided with the eleventh of Gratus and the first of Pilate; and thus far the notation of the Evangelist is corroborated. Tiberius died nineteen years seven months after Augustus; for which reason twenty-one full years must not be allowed for the two procurators; each having been appointed by Tiberius, and the latter removed during his life.

2. "Herod being tetrarch of Gallilee." A tetrarchy denotes the fourth part of a province or kingdom, under the jurisdiction of a magistrate, the representative of a sovereign. On the demise of Herod the Great, in virtue of his will, Augustus divided his dominions into three parts. To Archelaus he assigned Judea, Samaria, and Idumea, under the title of an Ethnarch; and to Herod Antipas the tetrarchy of Galilee and Perea. During the life-time of his brother, Herod Philip, he took from him his wife Herodias, though himself had previously married a daughter of Aretas, king of Arabia Petrea. For this doubly criminal marriage he had faithfully been reproved by John the Baptist, who by the order of the tetrarch was cast into prison, and at the instigation of Herodias murdered. He gave his voice against Jesus Christ on his trial; and at the time of Tiberius Nero's death had presided over his tetrarchy thirty-seven years, the precise interval from the death of his father Herod.

3. "Philip," the son of Herod the Great by Cleopatra, and brother of Antipas, but distinct from that other Philip who had been the first husband of Herodias, "tetrarch of Iturea, and of the region of Trachonitis." Josephus gives this account of his death:—"Philip, Herod's brother, died in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis, Gaulonitis, and Batanea, thirty-seven years. He having no sons, Tiberius added his tetrarchy to the province of Syria." *Antiq. XVIII. iv. 6.* The twentieth of Tiberius, counted from the decease of Augustus, was likewise the last year of his life. It seems that Philip had died but a short space before him. The historian extends the reign of this prince to twenty-two years, five months, and three days—a position by no means admissible. It is worthy of remark, that, as often as he records the Roman affairs, subsequent to the accession of Tiberius, at his advancement to imperial honours, he adopts the excrement measures; but, in the chronology of Herod's family, those of his nation, the same with those in the gospel history; the more true, as the more compendious. Thus the two Jewish tetrarchies of Herod Antipas, and Philip Herod, are accurate; the reign of Tiberius, and the procuratorship of Pontius Pilate, amplified.

4. "Lysanias the tetrarch of Abilene." This completes the number. For its history we refer to Josephus and Lardner. Suffice it to note, that Herod had procured for his brother Pheroras a

tetrarchy which Josephus does not name. Pheroras died before his brother; and it is probable that Augustus conferred that dignity on Lysanias, who might be living in the fifteenth of Tiberius, or even at the time of his demise. For it was vacant in the first of Caligula, who made Agrippa the Great, afterwards eaten of worms, king of Philip's tetrarchy, and besides instated him in the tetrarchy of Lysanias, with the title and revenues of his kingdom.

5. "Annas and Caiaphas being the high priests." This is the last class of coexistent magistrates in the fifteenth of Tiberius, and that was the first of Caiaphas' pontificate, as of Pilate's procuratorship, which circumstances confirm the Evangelist's notations.

Valerius Gratus removed Annas or Ananus from the high priesthood, who had held that dignity sixteen years; and, after three annual pontificates, the same Gratus, in his last year, made Joseph Caiaphas, who previously had married the daughter of Annas, high priest. By mutual consent, and perhaps with the permission of Pilate, Annas and Caiaphas held the office jointly, or alternately, year by year, during the remainder of Tiberius Nero's reign.

Thus far is regulated the chronology of our Lord's life, previously to the examination of professor White's DIATESSARON. Nothing now remains but a table, exhibiting in juxta-position the more prominent transactions in the Evangelical and Roman History, for this period: and this is to be the subject of a future number.

(To be continued.)

The Asiatic Annual Register; or, a View of the History of Hindustan, and of the Politics, Commerce, and Literature of Asia, for the Year 1799.
8vo. Debrett. 1800.

THE brilliant and decisive conquests which have crowned the gallant and persevering exertions of the British arms in India, the complete suppression of all anxiety with regard to the permanence of that tranquillity which has been so happily established, and the acquirement of new sources of wealth in that country, have lately given an uncommon degree of importance to every thing that respects our Asiatic possessions. These considerations probably suggested the idea of a new work, which affords every fair promise of proving a truly valuable acquisition to the literary world. The Asiatic is arranged nearly on the same plan with that excellent publication Dodsley's Annual Register; and, considering the limitation of its contents to one part of the world, it certainly possesses all the interest which the subject seemed capable of producing.

The first thirty-one pages contain a view of the history of India or Hindustan from the earliest ages to the beginning of the seventeenth century. The ancient empire of India comprehended all those countries in which the primitive religion and laws of Brahma prevailed. It extended from the Tibetan and Tartarian mountains on the north, to the island of Ceylon on the south, and from the river Ganges on the east, to that of Indus or Attock on the west. This vast

vast region contains as great a number of square miles as one half of the continent of Europe, and its population may be moderately estimated at seventy millions. The country was called *Bharat-veersh*, or *Bharatta*. The names *Hindustan* or *Deccan* were first used by the Persians, and appear to have been utterly unknown to the natives. It was from the word *Hindû*, that the Greeks applied the name of India to the whole of that immense tract of country which lies between Persia and China, the mountains of Tartary, and the Southern Ocean. The description of the Indians by the Greek writers corresponds with all the accurate accounts that have been recorded respecting them for these two thousand years past.

‘That delicacy of corporal frame and placid urbanity of manners, that intelligence of countenance and subtlety of understanding, and that devout reverence for their customs, religion, and laws, which have been remarked by the Grecian historians, still distinguish this extraordinary people. Interdicted by the rigid ordinances of their faith, under pain of entailing perpetual infamy on themselves and their families, from intermarrying with foreign nations, they have preserved inviolate the purity of their origin. Mahommedan fanaticism spent its rage on their inflexible firmness. Their conquerors enslaved their persons, but could not wholly subdue their minds: neither the hope of reward, nor the dread of punishment, could induce them to abandon the immemorial usages of their ancestors, which, the great author of their religion had sanctified, and enjoined them to observe. The example of a voluptuous people did not debauch their principles;—the oppression of an unrelenting tyranny did not bend their resolution: and the Hindû race, after having withstood many hard seasons of persecution, now enjoy, under the protection of Britain, the same mixed system of theology and jurisprudence which had rendered them a highly civilized people long before the nations of Europe had emerged from the grossest barbarism.’

The religion of the Hindûs inculcated the most sublime sentiments; but its rites were debased by idolatry and superstition. This ancient religion forms the creed of the learned Brahmins of the present day. The ordinances of the holy system were written in a language which the lower orders of the people were prohibited from learning under the severest penalties. The priests, who became hereditary, consequently acquired an uncontroled ascendancy; but were, it must at the same time be allowed, totally free from pride or intolerance. The laws, which no human power could alter, were intimately blended with the religion of the Hindûs, and the slightest breach of them was deemed a glaring impiety. The rights of inheritance were strictly secured, and no parent could will away his property from his children, or make a partial distribution to one in preference to the rest. The rigid notions of female chastity, which grew out of the severity of the laws against adultery, gave rise to the dreadful custom of women burning themselves with the bodies of their deceased husbands; a custom that still exists in many parts of Hindustan. Although the princes of the country were bound to follow the line of conduct marked out for them by the laws, and never claimed the power of deviating from it, yet the Hindûs had not the most remote idea of political liberty. The proud feelings and generous sentiments which produce it never warmed their cold and passive bosoms. The influence of the climate, conjoined with despotism, priestcraft, and superstition, unfitted their minds for the reception of those masculine virtues which dignify our nature, while they

were left at full liberty to cherish the mean vices of avarice and slavery. They made a traffic of their own species, and subjected millions of their countrymen to the most cruel and degrading bondage. The latter class of miserable beings were taken without distinction from all ranks, with the sole exception of the Brahmans.

The Annalist takes notice of the knowledge and refinement that existed in this country at a very early period, and the great estimation in which it was held, not only for these qualities, but for its wealth, by the inhabitants of Babylon, Tyre, and other cities. Without deciding whether Egypt or Hindustan made the first advances towards civilization, he maintains, from the legendary poems still preserved in the Sanscr  et language, from a similitude of customs, and the affinity of their mythological systems, that the two countries derived reciprocal benefits from the commercial intercourse which immemorably subsisted between them. The classical reader will be enabled to form some idea of the antiquity of this civilization from the following passage :—

‘ There is no doubt that the principles of the Pythagorean philosophy, as well as those of the ethics of Aristotle, were inculcated with pious ardour on the banks of the Ganges, when the classic ground of Attica was yet inhabited by the Palasgic hordes. At that period, the Brahmans had obtained considerable proficiency in astronomical science, and their favourite studies, of metaphysics and logic, were publicly taught in the philosophical schools of Hindustan. In the simplicity and perfection of their arithmetical operations, they surpassed all the world; and the common numerals now universally used in Europe, were invented by them. Nor were they less skilful in geometry, though they did not apply its principles to the purposes of life, as their ignorance of mechanics too clearly testifies. With physiology, and all its subordinate sciences, they had a very slight acquaintance; and consequently their knowledge of physic was extremely limited and imperfect. In the cure of diseases, like the Hindu empirics of the present day, their sole guide was experience; and in complaints that required surgical assistance, they trusted to time and nature. Notwithstanding their knowledge of the heavenly bodies, and the abilities they displayed in calculating eclipses, their notions of geography were altogether confused and absurd; and of navigation, as well as of the arts, that are connected with it, they were no less ignorant.’

All the science and learning of the Brahmans exist in the Sanscr  et language, which is now spoken only by a few learned expounders of the law. Notwithstanding their early knowledge, they made very few improvements in the arts. They were ignorant of mechanics, and their painting was very imperfect. Their poetic effusions, though occasionally sparkling with genius, were tame and verbose, and their theatrical representations were destitute of taste. In architecture and sculpture, they were, however, more successful, because these arts were rendered subservient to the purposes of religion.

About two thousand years before the birth of Christ, the empire of Hindustan comprised four rich and powerful kingdoms, together with many subordinate principalities. At the time of the invasion of the country by Alexander the Great, the western provinces were closely connected with each other, which enabled the princes of the west to present an imposing front to the arms of that conqueror, and to excite at once his astonishment and admiration. Seleucus, who succeeded Alexander in his Indian acquisitions, was forced to abandon

don them, and recall all the Greeks who had settled there. From this period until the seventh century, the Hindus enjoyed a state of comparative felicity. The Arabs, impelled by the fanaticism of their new religion, then began to make inroads into their country. Mamhood the First, a monster of superstition, avarice, and cruelty, overran the fertile plains of Hindustan, and finally reduced under his yoke all the western provinces from Guzerat to Delhi. All those who would not embrace the Mahommedan religion were massacred in cold blood. The atrocities of this inhuman tyrant are described in animated language:—

‘The brave resistance which he met with from the princes of Guzerat, who had nobly confederated to maintain their independence, awaked no pity, no commiseration, no compunction, in his obdurate and remorseless heart; it served only to sharpen his rapacity with resentment, and to arm his zeal with fury. The sufferings of kings dragged from their thrones, the wailings of women torn from their husbands and children, and the groans of a whole people expiring under the weight of their injuries, or the swords of their oppressors, pierced not the breast of this abandoned and profligate tyrant, who pursued with savage triumph his guilty career, and with unheard-of blasphemy, called upon offended heaven to reward his exertions in the cause he had espoused.’

The invasion of Timur Bec, or Tamerlane, in the year 1397, is related with great precision. The writer is entitled to peculiar praise for his ingenious and satisfactory investigation by which he effectually removes the vicious prejudice that has long induced many to consider Tamerlane as an illustrious example of clemency and moderation. That despot, whose character has been so absurdly misrepresented, carried his wanton cruelty so far as to order the inhabitants of one of the Hindû towns to be massacred, because, unable to stifle the complaints of suffering humanity, they had dared to murmur at the plunder and depredations committed by his soldiers. While he was approaching the city of Delhi, and some resistance was opposed to him by the inhabitants who had made a sally, many Indian prisoners in his camp, having indiscreetly expressed their satisfaction at that event, were instantly butchered by his direction. In less than an hour, and according to the lowest calculation, one hundred thousand Indians were put to death. The pillage and massacre which immediately after took place at Delhi are thus described:—

‘The Tartar officers employed to receive the assessment from the magistrates, not satisfied with the regulated sums which it fell to the lot of a few wealthy inhabitants to pay, declared that they had concealed their property, and violently broke into their houses, which the enraged citizens in endeavouring to secure, put several of the Moguls to death. A serious tumult consequently arose, which soon reaching the ears of Timur, he gave orders for a general massacre; and this conqueror, whom ignorance has denominated a generous hero, beheld, with a rancorous pleasure, the proud metropolis of a great empire sacked and plundered, its palaces and temples levelled with the ground, and its streets choaked up with the mangled carcases of its murdered inhabitants.

‘The vindictive fury of Timur, however, was not yet spent. The Mussulmans of Delhi were forgiven; but his enmity towards the Hindûs, no submission could disarm, and no atonement could appease. Having heard of the famous cavern of Coupele, and of the adoration paid to it by that pious race, he marched thither without delay; and filled the measure of his enormities in Hindustan, by

impurpling the hallowed stream of the Ganges, with the blood of its superstitious but peaceful votaries.

The descendants of Tamerlane reigned on the throne of Delhi during the sixteenth century, with great glory, and diffused happiness among their subjects.

This short account of Indian history, concluding with the splendid reign of Akbar, deserves much encomium as a spirited and interesting narrative, connecting in a regular series the most important events that have occurred in the history of Hindustan. The style is, in general, clear and energetic, though the frequent use of epithets may perhaps be deemed by the rigid critic inconsistent with the grave dignity which should characterize historical composition. Having brought us down to the political state of India at the commencement of the seventeenth century, when the English flag was first displayed on its coasts, the Annalist promises, in his succeeding chapters, to give an account of its connection with the nations of modern Europe; and to trace the rise and progress of the British empire in the East from its infant rude establishments to the greatness and splendour which it has attained.

The *Chronicle* of the Asiatic Annual Register contains the most remarkable occurrences that happened in Asia as well as British India, from the 1st of May 1798 to the date of the last dispatches within the proper period from Calcutta. Many of the most curious and important articles have been already communicated to the public through other channels, but some are original. Among the latter we notice a very interesting relation of the reduction of Seringapatam, to which, it appears, the violent and injudicious proceedings of the Suldaun, in a great degree, contributed. It was indeed supposed that he had, for some months before his death, laboured under a mental derangement. The French republicans in his service were treated with every possible mark of contempt and the most savage tyranny. The jewels worn by Tippoo when he was killed have not been found; and it is supposed they are concealed by the soldier from whom he received his mortal wound. The immense treasures and the valuable library in the palace of Seringapatam are particularly described. We extract the following passage to shew how far the idea of Tippoo's insanity was well-founded:—

‘As a proof of the mental derangement of the late Suldaun, which his subjects, in general, confirm, he neglected for several months past the war department, and particularly that branch of it which related to the maintenance of those animals which are so essentially necessary to it; an object to which his father Hyder, throughout his reign, and himself till very lately, had paid such unremitted attention: so that his bullocks, and his horses, his elephants, and his camels, were almost starved, and the people who had the care of them in long arrears of pay: this, too, at a time, when he must have expected to be attacked by us; and had actually invited an army of French auxiliaries, who were destitute of every kind of equipment, and must necessarily have been provided by him with the means to render their service effectual. Nor is this all: after he had formed those plans of ambition which brought on his ruin, he deprived twelve thousand fighting men of those lands which they held by military tenure, and annihilated at once so large a portion of his strength, at the very moment
when

when his empire was threatened with that destruction which has so rapidly overtaken it.

The account of the celebrated cavern at Elephanta is calculated to stimulate to a more minute enquiry the mind of the natural philosopher.

THE CELEBRATED CAVERN AT ELEPHANTA.

‘We learn from Bombay, that part of one of the three gigantic figures in the subterraneous cavern of the famous Elephanta, has from some unknown cause lately been thrown down; a circumstance which even the Portuguese themselves, when formerly inspired by bigotry, on making themselves masters of this place, could not effect, though they brought field pieces to their aid. This famous island is very frequently visited by select parties from Bombay, who view with surprise one of the most extraordinary caverns in the world. This vast excavation is hewn out of the solid rock, exhibiting a subterraneous temple eighty or ninety feet long, by forty broad, supported by two regular rows of equi-distant pillars; and at the end of this astonishing cavity stand the three stupendous figures above alluded to, the face of one of which is at least five feet in length.

‘The floor of this vast apartment is generally covered with water, which cannot soak away or drain off: and from this circumstance it is conjectured the late fall has been occasioned.

‘*Fac similes* of the inscription of this cavern have been made by that ingenious artist Mr. Wales, who has employed himself in making designs of the excavations and sculptures at different parts on the western side of India. Although these inscriptions have not yet been decyphered, there is every reason to hope, that the learned Mr. Wilford, who has already succeeded in explaining some other Sanscreeet inscriptions, will be able, with the assistance of the ancient sages of Benares, to discover the characters in which they are composed.’

Among the *Characters*, we have been highly gratified with a happy comparison between Tippoo Sultaun and his father Hyder Ally, from which it appears that the son did not inherit one of his father’s virtues, and that even his courage was the effect of brutal insensibility, while that of Hyder was always accompanied by magnanimity. It is unquestionably the most masterly sketch of the nature, talents, and manners of the tyrant which has been published, and deserves peculiar attention:—

‘His abilities have undoubtedly been over-rated. He was neither so wise a statesman, nor so able a general, as he has been represented. Though he possessed a considerable share of prudence, and was not wanting either in promptitude or judgment, yet was he greatly deficient in that comprehension and vigour of mind, which are essential ingredients in the composition of all true greatness. Selfish, cunning and rapacious, in government as well as in war, he acted upon narrow principles.

‘His revenue regulations, which are certainly framed with great ability, and which seem well calculated to enrich both the prince and people, were frustrated in their operation by his shifting and shallow policy. As a warrior, he was brave, cautious, and intrepid: but his courage was tinctured with ferocity; and his firmness proceeded from obstinacy, rather than from a just confidence in his own powers; and he never displayed any depth of foresight, or spirit of enterprize. As a politician, he shewed little discernment, and less sagacity: though his understanding was full of artifice, he seldom employed it successfully; and the schemes which he laid to over-reach his enemies, generally proved abortive. Cruel in his disposition, and impetuous in his temper, he was often guilty of enormous acts of tyranny; though, for the most part, his prudence taught him to rule over his own subjects with a degree of justice, that rendered them less oppressed than those of any other Mahomedan prince in India.

Tippoo was ambitious to surpass his father in every thing; and he had the vanity to imagine that he was infinitely superior to that extraordinary man. But in truth he surpassed him in nothing but the low arts of private treachery and public intrigue.—Hyder was not only endowed with great genius, but with many exalted virtues: he was a consummate statesman, an enterprising warrior, a generous conqueror, a faithful ally, a strict observer of the laws of war, a benevolent sovereign, a Mahomedan free from superstition, a steady friend, and an indulgent parent. Tippoo's talents were not much above mediocrity: the qualities of his heart were greatly below it: in state affairs, he was narrow-minded and prejudiced: in the conduct of his army, he never shewed any masterly generalship; the few victories which he gained, were sullied with the most atrocious cruelties: in his alliances, he was faithful, out of hatred to his enemies, not from any principle of honour or integrity: in war, he disregarded almost all the rules that are observed by civilized nations: in the administration of his government, he was lenient only because it suited his own interest; in his religion he was a fierce and gloomy bigot; he was unsusceptible of friendship, and destitute of parental tenderness.—Hyder, without the benefits of education, rose himself, by the dint of his own abilities, from a private station, to the throne of a powerful kingdom. Tippoo, though instructed from his earliest youth in the art of politics, and left by his father at the head of the best disciplined army that any Indian prince had ever commanded, lost that kingdom to his posterity, and sacrificed his army, by the grossest mismanagement. Hyder had the address to render the assistance of the French subservient to his own purposes. Tippoo allowed himself to be duped by their intrigues, and to be made the mere instrument of their ambitious projects.

‘Nor did Tippoo differ less from his father in private, than in public life. The father possessed the utmost frankness of manners, enlivened with humour and cheerfulness: the son was proud, distant, sullen, and austere. The father despised the pagantry of Eastern Courts: the son maintained the pomp and haughtiness of the most voluptuous despotism. The father was liberal and sincere: the son was parsimonious and treacherous. In fine, Hyder possessed all those qualities which seem requisite for the splendid actions he performed, and who, if he had been an European instead of an Asiatic prince, would have been considered as one of the first politicians, as well as one of the greatest heroes, of any age or nation; whereas Tippoo can only be ranked among the despots of India, as a crafty but impolitic prince, whose passions domineered over his judgment, who was ever ready to gratify his revenge at the expence of his interest, and who fell a sacrifice to his own hypocrisy.’—*E.*

There is also a distinct department allotted to *State Papers*, the *Proceedings in Parliament* relative to the affairs of India, the *Debates at the India House*; and a copious Supplement is subjoined, containing the whole of the official documents with regard to the conquest of Mysore, and the subsequent partition of that kingdom.

The division of the work under the head *Miscellaneous Tracts* contains a great variety of instructive and entertaining facts.

The work may be justly considered as an extensive and useful repository of Asiatic knowledge, arranged with judgment, and executed with considerable ability. Although it contains little that may not be found in other books, yet it possesses, perhaps, beyond other compilations of a similar nature, the merit of conveying an abundance of important and curious information to members who could not have acquired it without great labour, expence, and loss of time.

An Account of an Embassy to the Kingdom of Ava, sent by the Governor-General of India in the Year 1795. By Michael Symes, Esq. Major in his Majesty's 76th Regiment. Ato. Nicols and Wright. 1800.

THERE is scarcely any species of literature in which instruction and amusement are so happily combined as that which describes the physical and moral condition of different countries. In the perusal of such works the mind is led on by curiosity and interest to the knowledge of facts, which, if selected with judgment and related with fidelity, constitute a satisfactory knowledge of human nature. That man who undergoes the fatigues and privations inseparable from a journey through countries where the modes of travelling are imperfect and difficult—who patiently explores every situation and circumstance as far as his powers and the opportunities afforded to him will allow—who diligently examines every thing within his view, and who at last enriches mankind with a narrative of whatever he conceived most important in the course of his travels—must be considered as a public benefactor in every sense of the word. The philosopher, the historian, the antiquarian, the astronomer, the naturalist, the navigator, the statesman, the merchant, and the artisan, are all interested in the perusal of his productions. If it be readily granted that any book which improves our knowledge of parts of the world already known is a real acquisition to literature, how much more important and valuable must that work be which presents us with an interesting picture of a powerful nation whose name has hitherto been but imperfectly known in the European world!

The work now before us is one of this description. It gives a full, clear, satisfactory, and (as far as we are enabled to judge) a faithful account of what is called the BIRMAN EMPIRE, describing the climate and produce of the country, its civil and religious institutions, its probable population, the manners and customs of the inhabitants, their language, their commerce, and their progress in the arts. Every part of the publication has novelty to recommend it, because every thing of which it treats, if we except the despotism of the government, materially differs from what is to be found in other Asiatic countries.

Major Symes, the writer of these travels, was, in the beginning of the year 1795, sent by the governor-general of Bengal as agent-plenipotentiary, with powers to treat in the name of the supreme government of India with the Emperor of Ava. He had also authority to take cognizance of the conduct of the British subjects trading to those parts which he was on the point of visiting. For this purpose he embarked at Calcutta, on the 21st of February, in an armed cruizer belonging to the company, attended by Mr. Wood, his assistant and secretary, Dr. Buchanan, surgeon to the mission, a professor of the Mussulman language, a native serjeant, a native corporal, fourteen Seapoys, and domestics of various descriptions; his whole suite consisting of seventeen persons. The vessel proceeded to the port of Rangoon, whence the embassy was afterwards conducted in boats to the capital of the Birman Empire, along the great river Irrawaddy.

Before

Before we notice any of the circumstances relating to this embassy, it will be necessary to give some account of the history which the author has written of the Birman Empire, and which fills a hundred and twenty-three pages of the commencement:—

‘There are no countries on the habitable globe, where the arts of civilized life are understood, of which we have so limited a knowledge, as of those that lie between the British possessions in India, and the empire of China; concerning India beyond the Ganges, scarcely more was known to the ancients, than that such a country did exist.’

From the days of Ptolemy, who in his map called all those countries eastward of the Ganges by the name of *Aurea Regio*, until the close of the 15th century, total darkness seems to have obscured India *extra Gangem* from the eyes of Europeans:—

‘From the testimony of Portuguese historians it appears, that in the middle of the 16th century, four powerful states divided amongst them the regions that lie between the south-east province of British India, Yunan in China, and the Eastern Sea; their territories extended from Cassay and Assam, on the N. W. as far south-eastward as the island of Junkseylon. These nations were known to Europeans by the names of Arracan, Ava, Pegue, and Siam.’

After this period various settlements were made by the Portuguese, French, Dutch, and English, in these countries, particularly in the kingdom of Siam. The Europeans were, in the beginning of the 17th century, banished from the Birman dominions; but the English were afterwards re-instated in their factories at Syriam and Ava. About the end of the same century they also made a settlement in the island of Negrais; but it was productive of little benefit. In the year 1744 the British factory at Syriam was destroyed in consequence of the civil wars which were carried on with savage ferocity between the Birmans and Peguers. The latter had been subject to the former throughout the last and during the first forty years of the present century; but at this time shook off the yoke imposed upon them by the kingdom of Ava. After several sanguinary contests, the Peguers became, in their turn, masters of Ava, and sent the king a prisoner to Pegue.

The most important part of the history begins at this period. Scarcely had the Peguers completed the subjection of the Birman country, when a new adventurer started up to dispute their authority; a Birman of low extraction, named Alompra, of great abilities and courage, who, having excited a general insurrection of his countrymen, raised himself to the throne in exclusion of the exiled family of the kings of Ava. After a series of most desperate and destructive conflicts, which continued from the year 1752 to the time of his death in 1760, he succeeded in completely subduing the Peguers and several small states that bordered on the Birman dominions. During the course of these wars in the year 1759, a dreadful massacre of several Englishmen took place at Negrais, which had been abandoned by the English settlers some time before. This outrage was perpetrated by Birman assassins, acting under the authority of their prince; but it since appeared, that a Portuguese, an Armenian, and a young Frenchman, were the causes of it.

The

The ambitious Alompra was not contented with the reduction of every nation whose existence might render his power insecure; or awaken his jealousy, he made war against Siam, with a determination of annexing it to his empire; but his death saved the people of that country from misery and devastation. The character of this conqueror is ably delineated:—

‘Considering the limited progress that the Birmans had yet made, in arts that refine, and science, that tends to expand the human mind, Alompra, whether viewed in the light of a politician, or soldier, is undoubtedly entitled to respect. The wisdom of his councils secured what his valour had acquired: he was not more eager for conquest, than attentive to the improvement of his territories, and the prosperity of his people; he issued a severe edict against gambling, and prohibited the use of spirituous liquors throughout his dominions; he reformed the Rhooms, or courts of justice; he abridged the power of magistrates, and forbid them to decide at their private houses on criminal causes, or property, where the amount exceeded a specified sum; every process of importance was decided in public, and every decree registered. His reign was short, but vigorous; and had his life been prolonged, it is probable, that his country would at this day have been farther advanced in national refinement, and the liberal arts.

‘Alompra did not live to complete his fiftieth year: his person exceeded the middle size, strong, and well proportioned; his features were coarse, his complexion dark, and his countenance saturnine: there was a dignity in his deportment that became his high station. In his temper, he is said to have been prone to anger; in revenge, implacable; and in punishing faults, remorseless and severe. The latter part of his character may perhaps have arisen, as much from the necessities of his situation, as from a disposition by nature cruel. He who acquires a throne through an act of individual boldness, is commonly obliged to maintain it by terror: the right of assumption is guarded with more jealousy than that of prescription. If we except the last act of severity towards the English settlers, his conduct on most other occasions, seemed to be marked by moderation and forbearance; even in that one disgraceful instance, he appeared to have been instigated by the persuasions of others, rather than by the dictates of a vindictive mind; and it is manifest, from the expressions of his successor on a public occasion, that it never was his intention to consign the innocent, with the supposed guilty, to the same indiscriminate and sanguinary fate.

‘Be the private character of Alompra what it may, his heroic actions give him an indisputable claim to no mean rank among the most distinguished personages in the page of history: His firmness emancipated a whole nation from servitude; and, inspired by his bravery, the oppressed, in their turn, subdued their oppressors. Like the deliverer of Sweden, with his gallant band of Dalcarnians, he fought for that which experience tells us, rouses the human breast above every other stimulant, to deeds of daring valour. Private injuries, personal animosities, commercial emulation, wars of regal policy, are petty provocations, compared to that which animates the resentment of a nation whose liberties are assailed, whose right to govern themselves is wrested from them, and who are forced to bend beneath the tyranny of a foreign yoke.’

Alompra was succeeded by his eldest son, who shortly after his accession received, in a very favourable manner, an English deputation from Madras, and released the English prisoners who had escaped the massacre at Negrais.

In the year 1766, during the reign of Shembuan, the Birmans renewed the war against the Siamese, and made themselves masters of the country. They were, however, soon after threatened with imminent danger from an opposite direction:—

‘The Chinese government, whose ambition is only exceeded by its pride and arrogance, had planned the subjugation of the Birmans, intending to add the

dominion of the Irrawaddy, and the fertile plains of Zomicm, to their empire already stretched beyond the limits to which any government can efficiently extend the force of restrictive authority. In the beginning of the year 1767, of 1131 of the Birman era, the Governor of Quantong sent intimation to Shembuan, that an army of Chinese was advancing from the western frontiers of Yunan, and had already passed the mountains that skirt the Chinese and the Birman empires: this intelligence was scarcely communicated, when it was confirmed by the actual invasion. The Chinese forces, computed at 50,000 men, approached by unremitting marches. Leaving the province of Bomoo to the west, they penetrated by a town called Goupoung, between which and Quantong there is a jee or mart, where the Chinese and Birmans meet, and barter the commodities of their respective countries: this jee was taken and plundered by the Chinese.

This army was, by the skill of the Birman generals, completely surrounded and cut to pieces. About 2,500 Chinese were preserved from the sword and conducted in fetters to the capital, where they were kept for the remainder of their lives to hard labour. The fate of many was, however, mitigated by an encouragement held out to them to marry Birman women. The author, after relating this curious event, the particulars of which were communicated to him by an old Mussulman soldier, who had borne arms in the expedition, makes some judicious remarks on the character of the Birmans, who are superior to the narrow prejudices of all the other Eastern countries; and, 'with a Lacedemonian liberality, deny not the comforts of connubial commerce to men of any climate or complexion.' The government, with true policy and wisdom, not only encourages population, but permits every religious sect freely to exercise its rites. It tolerates alike the Pagan and the Jew, the Mussulman and the Christian, the Disciple of Confucius, and the worshipper of fire.

The remainder of this history is chiefly occupied with accounts of conspiracies, insurrections, and terrible contests about the succession to the throne. Minderagee Praw was King of Ava when the embassy was undertaken; he was one of the younger sons of Alompra. He ascended the throne in 1782, being then forty-three years of age, and having first deposed his nephew Momien, whom he shortly after caused to be drowned in the river Irrawaddy, as it was contrary to the laws of the Birmans to shed royal blood. If any thing could justify this cruelty, it was only to be found in the total incapacity of Momien, who, for the purpose of being saved from the barbarous jealousy of preceding monarchs, had been kept from his infancy by the ecclesiastics in a state of concealment and ignorance.

Minderagee pursued the ambitious steps of his father, and distinguished the commencement of his reign by the conquest of the fertile country of Arracan. In the capital was found, besides a considerable booty, an image of the protecting deity of Arracan, *Goudma*, with five gigantic images of *Racurs*, the demon of the Hindoos, and a monstrous piece of ordnance, thirty feet in length, two feet and a half in diameter at the mouth, and ten inches in the calibre. A fresh war again broke out between the Birmans and Siamese, the emperor wishing to add the Eastern peninsula of India to his extensive dominions; but in 1793 a peace, highly favourable to the Birmans, was concluded.

The

The last event mentioned in this history is far more interesting to an English reader than any of the preceding. It was no less than the entrance of a detachment of five thousand Birman troops into the British territories in India, who were supported by an army of 20,000 men kept in readiness in Arracan. The object of this expedition was to obtain redress for the protection alleged by the Birman emperor to have been given by the British government to certain leaders of banditti, who were accustomed to plunder the property of Birman merchants trading to Arracan. Such persons did certainly bring the fruits of their depredation into the British territory; but the circumstance was unknown to the officers of Government. To make a proper representation was a humiliation to which the mighty emperor of the Birmans, who conceives himself superior to every potentate in the world, would never stoop. To solicit redress was beneath his dignity, and he proceeded by a more summary course to do himself justice. In order to convince the Birmans that they had mistaken the mode of obtaining satisfaction, a strong detachment was formed at the presidency, which proceeded from Calcutta to Chittagong under the command of Major-general Erskine. The Birman chief informed the magistrate of Chittagong that the seizure of the delinquents was the sole object of his incursion, without harbouring any designs against the English; and he declared, in a peremptory style, that until they were given up he would not depart from the company's territories. General Erskine immediately ordered the magistrate at Chittagong to apprehend the refugees, and keep them in custody till further directions. He next informed the Birmans, that no proposals would be attended to until they should retire from the British territory, with assurances that, if they complied, the delinquents would be given up. The Birman chief accordingly withdrew his troops, and the affair was amicably settled. It is material to observe, that the retreat of the Birmans was conducted in the most orderly manner, and not one act of violence was committed on the persons or property of British subjects, during the time they continued within the company's districts. The history concludes with the following description of the Birman people:—

‘The Birmans, under their present monarch, are certainly rising fast in the scale of Oriental nations; and, it is to be hoped, that a long respite from foreign wars, will give them leisure to improve their natural advantages. Knowledge increases with commerce; and as they are not shackled by any prejudices of cast, restricted to hereditary occupations, or forbidden from participating with strangers in every social bond, their advancement will, in all probability, be rapid. At present, so far from being in a state of intellectual darkness, although they have not explored the depths of science, or reached to excellence in the finer arts, they yet have an undeniable claim to the character of a civilized, and well instructed people. Their laws are wise, and pregnant with sound morality; their police is better regulated than in most European countries; their natural disposition is friendly, and hospitable to strangers; and their manners rather expressive of manly candour, than courteous dissimulation: the gradations of rank, and the respect due to station, are maintained with a scrupulosity which never relaxes. A knowledge of letters is so widely diffused, that there are no mechanics, few of the peasantry, or even the common watermen (usually the most illiterate class) who cannot read and write in the vulgar tongue. Few, however, are versed in the more erudite volumes of science, which, containing many Shanscrit terms, and often written in the Pali text, are (like the Hin-

do Shasters) above the comprehension of the multitude; but the feudal system, which cherishes ignorance, and renders man the property of man, still operates as a check to civilization and improvement. This is a bar which gradually weakens, as their acquaintance with the customs and manners of other nations extends; and unless the rage of civil discord be again excited, or some foreign power impose an alien yoke, the Birmans bid fair to be a prosperous, wealthy, and enlightened people.'

Euripidis Phænissæ.

[CONTINUED FROM PAGE 266.]

11. *Εκ μιας γαστρος*. I—the Professor justly observes, that transposing only, and reading thus *γαστρος εκ μιας*, this is more probable than *μυλτρος*: as in HOMER II. Ω. *μιας δ' εκ νηδους*. V. 496.

16. *Τεκνων* seems better with the *Cod. Cant.* than *παιδων*, on account of *αρσενων* which follows.

22. *Ερεφος* and *παις* do both seem to be us'd constantly as masculines which makes a very disagreeable pleonasm if so: and might be sav'd by *Ιεκος*. But *Ερεφος* being also of a neuter form, and of not very frequent occurrence, its masculine sense may be accidental from the subject.

26. Though aukward, seems to be genuine, for the reasons given in the note.

34. The word *Φυσαι*, applied to the *Mother*, well justified by parallel passages in the *Medea* and the fragment of the *Iro*.

36. *ιδειν* for *μαθειν*, though supported by respectable MSS. appears, with just caution, not to have been taken into the text. It was, probably, an improvement to avoid the unpleasant alliteration of *μ μ* in two consecutive words.

40. *Ινφαννους* better than *Ινφανων*: on account of the following *εκποδων*; and therefore rightly.

45. A good correction of a passage in *Heychius*, where *Πολυβο Ιραφει* is read for *Πολυβω Ιροφει*, and *Πολυβον ναμαλι* for *Πολυβω ονομα*.

Observation of the change of ζ instead of ε in the Arcadian pronunciation.

59. *ομμαθ' αυτη* contractedly for *ομμαθ' αυτη*—It may be wonder'd, however, that where the force of the asperate following changes the lenē consonant preceding into an asperate, the sign of aspiration should be retain'd over the following vowel: asperate and aspiration are here spelt designedly with an *ε*, agreeably to their sense and to the Greek *δασυ*.

αρας αραιαι, the verb and substantive of the same root agreeably to the *Hebrew*, has a solemn antique air well suited to tragedy. *ευχας* appears therefore to have been very judiciously rejected.

77. *επ'* rightly for *εσ* or *εις*,

79. λυω, and other verbs of that kind, which imply continued action indeterminately as to the effect, are therefore very naturally us'd as inceptive with the force of the uncertain future. λυσας is therefore properly not admitted into the text.

V. 83. δος δε συμῆσαι. Rightly it seems, though against the MSS. and editions which have συμῆσαι with the double consonant Xi. *Miro consensu*, says the Professor. But, with respect to the reason that the effect of the double consonant on the preceding enclitic would destroy the metre, that seems to be at least doubtful.

86. The Reviewer confesses himself ignorant why the duplication of two datives which depend on the same word, or the use of a dative for an accusative is called *figura Colophonica*.

A learned person has suggested, that an indirect compliment is intended to MARKLAND, whose *περα* for *παλει* is rejected: as if it were that Markland propos'd it to escape being always in the right. If this be the meaning, *figura*, instead of *victoria*, is confessedly a very harsh mode of expressing that he did it lest he should be always victor in the field of criticism. This praise of MARKLAND would, however, be very just. He is, perhaps, nearly as man can well be, *αει νικων*. The source and bearing of this allusion seem still to remain undiscover'd, since the suppos'd meaning would hardly have been convey'd in these words.

90. The construction seems to be thus, *ως προσεξευνησω αν σιchon*—and the sense given in the note clear and satisfactory.

97. The reading of some of the MSS. *λοισδ' εγχεμπελειαι* seem'd preferable, and of better cadence; but it is rightly rejected, as it would give a *spondee* in the 4th place.

116. The inference seems just from a Parody by Lucian, that *πολει* is the true reading: which, indeed, in phrases of this nature, seems to be both more usual and more elegant.

145. *μνημα* *το Ζηθω*, rightly, as it seems, and elegantly for *η*—with an useful observation in the note; that the article is rarely prefix'd by the tragic writers to proper names unless for emphasis; or in the beginning of a sentence where a particle has been interpos'd. And on this principle an emendation is judiciously offered in the *Philoctetes* of *Sophocles*, 1357.

170. The change of this into an iambic verse seems much preferable to leaving it in its present form in the text—not because an iambic verse was here necessary.

208. *αλληλως* certainly, for the reason given in the note.

270. *ο και δεδοικα*—more elegantly here and 156, than by changing to the dative.

277. *και* for *γαρ* was a most ingenious emendation of VALKNAER—*omnia vel fortibus videntur timenda ubi*, &c.

313. The *η* enclitic advantageously rejected, after GROTIUS.

372. *ελαδω λαρῶς εις φοβον*—

It seems as if we should read either with GROTIUS *λαρῶς*, or with Prof. PORSON *ελαρῶν*.—The former appears preferable.

381. νᾶμ' most excellently for ονομα, after MUSGRAVE.
384. An excellent emendation propos'd by the Professor for ἰων
 ἑμων εἶω κακων—ἰων ἑμων ἰλημων—
394. μη ἴσιν σινδακω φρενα, excellently from EUSTATHIUS, rather
 than ἴην.
405. Unusual as the form is, ξυνασφειν seems right.
418. δυναι' αν, judiciously for the solæcistical form δυναιμ' αν.
421. The mark of interrogation after ποιον with the former edi-
 tions ought, perhaps, not to have been chang'd.
423. θηρων for a very good reason taken into the text instead of
 θηρος.
437. For δευρο σοι σπεσθαι στρατον, some of the MSS. (probably
 to avoid the sigmatosis) read δευρ' επεσθαι,—but this seems languid.
451. Perhaps the reading of BRUNCK, which makes μεθηκων
 rather than αγωων, is preferable, the MSS. having both in the 1st of
 the Pres. Ind.
463. ἀνυβισιν for ανυβισιν, the Prof. chuses as a good correction of
 an elegant fragment of the *Andromeda*—εικω for εικονα, adopted from
Musgrave.
483. Perhaps εγωγε, with *Valknaer* and *Brunch*, as cited in the
 note.
512. The correction of πλην ονομασιν for ονομασαι seems not very
 desirable; and, perhaps, πλην ονομαζων would have been the form
 if the substantive had been preferr'd.
514. In this passage so closely corresponding with that of Shakes-
 peare in his *Hotspur*—By Heaven, me thinks it were an easy task,
 possibly αιθερος for ἡλιος (from Stobæus) is not necessary. The Re-
 viewer was struck formerly with an easier correction.
- Ασρων γαρ ελθοιμ' ἡλιωπερος' ἀνιολας, *ad ortus siderumque et solis ad-
 scenderem*—as VIRGIL has said, *extra ANNI SOLISQUE vias*. And
 here, probably, the ΑΣΤΡΑ are the SIGNA ZODIACA: and so
 the ROMAN POET probably read the passage and understood it.
529. εκεινη elegantly with DAWES and VALKNAER for
 εκεινο.
531. No wonder that EURIPIDES repeated this noble verse at
 the head of a similarly admirable passage in one of his lost trage-
 dies: a beautiful fragment of which tragedy the Professor has in-
 serted in his notes.

(To be continued.)

Journey from India, towards England, in the Year 1797: by a Route commonly called Over-land, through Countries not much frequented, and many of them hitherto unknown to Europeans, particularly between the Rivers Euphrates and Tigris, through Curdistan, Diarbek, Armenia, and Naxolia, in Asia; and through Rornalia, Bulgaria, Wallachia, Transylvania, &c. in Europe. Illustrated by a Map and other Engravings. By John Jackson, Esq. 8vo. Cadell and Davies.

EVERY work that tends to facilitate the communication between Great Britain and her Indian possessions, must be interesting to all those who are in any respect connected with the East. But, independently of this consideration, Mr. Jackson's journal possesses very eminent claims to the perusal of the learned and the curious. It is also distinguished for the brevity and modesty of its details; and its accuracy can hardly be questioned, since we learn, that the author wrote from day to day always on the spot, and principally confined himself to circumstances which fell under his own observation. It had been long maintained by geographers and other travellers, that the route pursued by the author was perfectly impracticable in the months from April to September; but he has satisfactorily proved that it is practicable in all seasons. He has inserted some instructions, which he modestly calls hints, that will be found very useful to travellers who may be induced to undertake the same route.

Mr. Jackson gives a striking instance of the faithful manner in which the Arabs discharge the duties of hospitality and protection, with respect to those who invoke their assistance in distress:

'An instance of this singular trait in the character of the Arabs occurred not long ago. A Frenchman was carrying dispatches to India, across the Great Desert, from Aleppo to Bussora. He had with him an Interpreter, and an escort of about eighty men, mostly on camels. When about five days journey from Bussora, they were attacked in the evening by a wandering tribe of Arabs. The Messenger had a double-barrelled gun, with which he shot the Sheik of the hostile party; but they rushed with such fury at the first onset, that before he had time to charge again, he was cut down with a sabre. Most of the Messenger's guards being killed, they were stripped by the conquerors, and the Messenger among the rest, it being imagined that he was dead. After the engagement, the Arabs lighted fires to make coffee and refresh themselves; and, as is customary with them, sat on the ground in a circle round the fire.

'The Messenger's wound not proving mortal, (for though he had one side of his face cut down, his skull was not materially injured) he at length recovered his senses; and finding himself entirely naked, as well as much weakened by the loss of blood, he had nearly given himself up to despair. But, recollecting to have heard of this singular disposition in the Arabs, he resolved to try the experiment, as the only means of saving his life, or putting an end to his existence. He took a view of the Arabs sitting round the fire, and singled out him whom he thought most likely to be the Chief, as being the oldest-looking man in the company. Naked as he was, and almost covered with blood, he rushed into the ring, and threw himself at his feet. His conjecture was right. This old man was the Chief, who immediately covered him with his cloak. He was now at a loss for an Interpreter; but, on search being made, the Interpreter was found in a similar situation, wounded, but not dangerously. The Messenger had his clothes and dispatches returned to him; and the Chief entered into an agreement to deliver him safe at Bussora, on the Messenger promising to pay him one hundred Venetian sequins. Both parties performed their agreement.'

The

The testimony of Mr. Jackson may be added to those already published, respecting the wonderful operation and effect of the hot winds, called by the natives *Samiel*. He was then proceeding along the banks of the Tigris.

‘ I had here an opportunity of observing the progress of the hot winds, called by the natives *Samiel*, which sometimes prove very destructive, particularly at this season. They are most dangerous between twelve and three o'clock, when the atmosphere is at its greatest degree of heat. Their force entirely depends on the surface over which they pass. If it be over a desert, where there is no vegetation, they extend their dimensions with amazing velocity, and then their progress is sometimes to windward. If over grass, or any other vegetation, they soon diminish, and lose much of their force. If over water, they lose all their electrical fire, and ascend; yet I have sometimes felt their effects across the river where it was at least a mile broad. An instance of this happened here. Mr. Stevens was bathing in the river, having on a pair of Turkish drawers. On his return from the water, there came a hot wind across the river, which made his drawers and himself perfectly dry in an instant. Had such a circumstance been related to him by another person, he declared he could not have believed it. I was present, and felt the force of the hot wind; but should otherwise have been as incredulous as Mr. Stevens.’

We find, in the journalist's account of Bagdad, a very striking instance of the tyranny and oppression of a Turkish prime minister:—

‘ Bagdad at present is supposed to contain more treasure than any city of equal size in the world; and the immense quantity of specie and bullion found in the coffers of the late Kya (or Prime Minister) of Bagdad, seems to warrant such a conjecture. He was murdered a few months ago by conspirators employed against him by the present Kya; and when the Bashaw seized on his property, an exact account was taken of his treasure, which amounted in value to upwards of 3,000,000*l.* sterling.

‘ The following story is related of the late Kya by the merchants; and many of them, much to their sorrow, are enabled to vouch for the truth of it: it also proves to what a length many of the Turkish Ministers and Bashaws carry their tyranny and oppression. He was a man (say they) of superior abilities, had the confidence of the Bashaw, and kept a most strict watch over the conduct of all officers, civil and military; hence it was, that so many of them readily joined in the conspiracy. He was withal very avaricious, and invented many singular methods of adding to his treasure; among others, the following proved very productive: he always kept spies over the merchants in the Bazar; and when he heard of any dispute among them, he would first send for one of the parties, question him respecting the matter in dispute, and, under a plea of the government being in want of money, enquire how much he would give to gain his cause. The sum was usually in proportion to the wealth of the complainant, and the animosity between the parties; sometimes so much as four or five thousand piasters. He would then set this man aside, send for the other party, and examine him respecting the quarrel, and as to the sum that he would give to gain his cause. This done, he would confront the two parties, and decide in favour of him who had given the greater sum, returning the other his money, with some harsh censures of his conduct. At length this practice of the Kya was attended with a very good effect. The merchants found themselves so egregiously fooled and fleeced, that whenever any dispute occurred, they were very glad to settle it amicably among themselves, taking all possible care to prevent its reaching the ears of the Kya.’

After an attentive perusal of the work, we feel no difficulty in ranking it, both in point of instruction and entertainment, among the most distinguished accounts of journeys made over-land from India to England. The language is suited to the narrative; it is clear, concise, and free from all ridiculous affectation and idle ornament.

Elements of Botany. Illustrated by sixteen Engravings. By John Hull, M. D. 8vo. 2 Vols. Bickerstaff, London.

THE present work is, in our opinion, admirably calculated to facilitate the acquisition of botanical knowledge. It must also prove very acceptable to those who have already made a considerable proficiency in the science. The author, in his preface, assigns the reasons which have induced him strictly to adhere to the sexual system of Linnæus, which we shall lay before the reader in his own words.

‘1. A method, which has contributed so much to the extension of botanical knowledge as the Linnean System; which has been so long and so generally established, is so correct and beautiful in theory, so admirably adapted to practice, and in conformity to which so many valuable works have been published by different writers, ought not, in my opinion, to undergo a change in its fundamental parts without very cogent reasons, lest the advantages, expected from the innovation, should be more than counterbalanced by the confusion, necessarily introduced by it into the science.

‘2. I much doubt whether the Linnean system can be improved in its outline or classes; and am of opinion, that neither the reduction of the number of the classes by Prof. Thunberg, nor any subsequent innovation has rendered it either more correct in theory, or better adapted to the purposes of investigation.

‘3. The four classes, *Gynandria*, *Monœcia*, *Dioœcia*, and *Polygamia*, are founded on true principles, though liable to particular exceptions in common with all the other classes.

‘4. I am of opinion that, in many instances, the investigation of plants is rendered more difficult by the abolition of the above four classes. And that, in those instances, where the investigation is facilitated, by the incorporation of these classes with the others, the same practical advantages may be gained, without disturbing the Linnean classification, by printing, in Italics, the names of the gynandrous, monoicous, dioicous, and polygamous genera in the synoptical table, placed at the head of each class, to which, according to the reformed system, they would belong.—I have adopted this plan (which unites the advantages of both modes of classification) in the British Flora, for the convenience of those botanists, who may have a predilection for the Thunbergian system, or who may have learnt to investigate plants according to it.

‘5. The names and characters of the Linnean classes, though twenty-four in number, are so soon learnt, and so easily remembered, that a reduction of their number is not necessary merely on this account.

‘6. The abolition of the four classes, above mentioned, has not materially simplified the arrangement of the genera, since the number of subdivisions of the orders in the remaining classes has been augmented nearly in the same proportion, as the original classes and orders have been diminished: thus, Gmelin, in addition to those given by Linnæus, has admitted into the synoptical table of the class Diandria, order Monogynia, four sections or subdivisions, containing the gynandrous, monoicous, dioicous, and polygamous plants, and Dr. Withering has followed his example. This circumstance, at the same time that it shews the orders, in the Thunbergian system, to be much more extensive and complicated, is a tacit acknowledgment, on the part of the above authors at least, of the propriety of the principles, upon which the abolished classes are founded. For, if there be no genera, which have their stamens inserted in the pistils; which have male and female flowers on the same plant; which have male and female flowers on distinct plants; and which have male, female, and hermaphrodite flowers on the same or distinct plants; Why do they describe any genera as gynandrous, monoicous, dioicous, and polygamous? And why, as has just been observed, have they allotted to these genera distinct sections, or subdivisions? The characters of the other classes and orders are taken from circumstances, appertaining to the stamens and pistils. Why then should the uniformity of the outline be so far broken into, as to make these circumstances only the bases of sections or subdivisions of orders? And

‘7. The Thunbergian arrangement is less natural than the Linnean.’

The reasons urged by Professor Thunberg in favour of the abolition of the four classes—Gynandria, Monoecia, Dioecia, and Polygamia—having never been given in any English publication at full length, Dr. H. has been thereby induced to insert them, and to enter into a particular consideration of their validity. After a careful perusal of the Professor's objections, we perfectly agree with our author in opinion, that the four classes in question are founded upon true principles, merely liable to particular exceptions, in common with all the other classes; and that the abolition of them will, by the confusion it has tended to introduce into botanical writings, rather retard than promote the extension of the science.

The first volume contains an introduction to the sexual system of Linnæus, and a catalogue of botanical terms and definitions, &c. In the second we find the characters of the genera of British plants, with lectures on the natural orders, &c. The whole is illustrated by proper engravings.

We select as a specimen of the author's manner, his systematic description of *Digitalis*; a plant peculiarly interesting from its medicinal virtues, which bid fair to prove of the most extensive benefit to mankind.

Didynamia. Angiospermia.

758. *DIGITALIS*. *Tourn.* 73. *Gærtn.* 53. *Curtis.*

CAL. *Perianth* five-parted, segments roundish, acute, persisting, the uppermost narrower than the rest.

COR. one-petalled, campanulate. *Tube* large, spreading, ventricose downwards, with a contracted cylindrical base. *Limbus* small, four-cleft, upper segment more spreading, emarginate, lowest larger.

STAM. *Filaments* four, subulate, inserted in the base of the corol, declined, two of them longer. *Anthers* two-parted, on one side acuminate.

PIST. *Germe*n acuminate. *Style* simple, situated as the stamens. *Stigma* acute.

PER. *Capsule* ovate, as long as the calyx, acuminate, two-celled, two-valved, valves bursting in two directions.

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The study of chemical science, we remark with pleasure, appears to extend itself even to the female sex. It were much to be wished that they would likewise direct their attention to the healthful and elegant study of botany, which would agreeably diversify their pursuits.

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Memoirs of Modern Philosophers. 12mo. 3 vols. 15s. sewed. Robinsons. 1800.

AFTER the complete overthrow which the Godwinean system of philosophy had experienced from the joint efforts of ridicule and argument, and, above all, from practical instruction, a fresh attack appears wholly unnecessary. The author of the present memoirs has thought differently, as they display the supposed effects of what has been called *modern philosophy* upon the conduct of its professors and dupes.

In this there is certainly nothing new, several works of considerable ingenuity having been already written on a similar plan, which have, no doubt, had their proper effect in contributing to expose to general contempt and indignation a doctrine that began by annihilating all the affections and sympathies of man, for the imaginary purpose of rendering him a superior being. The author's object is however entitled to our warmest praise, as his chief aim is to hold up to derision, the absurd theories of general utility, universal benevolence, and the perfectability of man—with the whole of the modern cant and jargon. In the execution of this laudable design, he does not neglect to increase our veneration for the mild precepts and the beautiful morality of christianity, by exhibiting for our imitation bright examples of unfeigned virtue and genuine philanthropy.

A female character is portrayed as the ardent votary and dupe of the new principles, whom the author takes great pains to represent as the heroine of the novel. He appears, however, to have deceived himself; for, so far from ranking as the leading personage, she is a very imperfect caricature, and tends little to the interest of the production. *Bridgetina Botherim* (the lady's name) is represented as deformed in person, but deeply versed in metaphysics. She retails, upon the most trifling occasions, the dogmas of Godwin in the very words of his *Political Justice* and *Enquirer*, to the pages of which we are frequently referred in the notes.

The characters are drawn with some discrimination. That of *Mr. Fielding* is well conceived, and exhibited in a very amiable point of view. Modern philosophy seems to be unnecessarily taxed to render *Villaton* a villain, as he previously possessed all the ingredients necessary to render him infamous. In delineating the character of the romantic *Julia*, the author has endeavoured to represent a really virtuous and delicate woman, led into the commission of vice under a strong delusion that she was acting for the general good; but he has in a great measure failed, as she evidently acts more from the impulse of love, assisted by a romantic imagination, than the conviction of general utility.

The style is, in general, correct, and the following short passages will give a just idea of the manner in which the work is executed:

‘My promise has been passed to his brother. True; but in the interval, betwixt the promise and my fulfilling it, a greater and a nobler purpose offers itself, and calls, with an imperious voice, for my co-operation. Which ought I to prefer? That, surely, which best deserves my preference. A promise, says my friend Myope, can make no alteration in the case. Ought I not to be guided by the intrinsic merit of the objects; and not by any external and foreign consideration?

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deration? And what merit has this old man to boast? It is said, that he has passed an innocent and inoffensive life; but innocence is not virtue. It is great passions that bespeak great powers, and great powers are but another expression for great energies, and in great energies the whole of virtue is comprised; I, then, am a more virtuous, and consequently a more useful, individual than this person; therefore it is I whose utility ought not to be interrupted.'

'The idea of seeing Henry Sydney in the evening soon banished every disagreeable impression from her mind. Now, at length, she was to have an opportunity of combating all his objections; now she should have the glory of arguing him into love. A speech which had long been conned, twice written over in a fair hand, and thirteen times repeated in private, was now to prove its efficacy. It was taken from her pocket; the heads again run over; and for the help of memory, in case of interruption, a sort of index taken of the contents, which she thus read aloud, while the maid cleared the table after dinner. *Moral sensibility, thinking sensibility, importunate sensibility; mental sensation, pernicious state of protracted and uncertain feeling; congenial sympathy, congenial sentiment, congenial ardour; delicious emotions, melancholy emotions, frenzied emotions; tender feeling, energetic feeling, sublimised feeling; the germ, the bud, and the full-grown fruits of general utility, &c. &c.* "Yes," cried she, in ecstasy, when she had finished the contents, "this will do! Here is argument irresistible; here is a series of calculations, enough to pour conviction on the most incredulous mind.'

Upon the whole, the work aptly ridicules and accurately displays the errors of the Godwinian philosophy, as well as the dreadful consequences to society that would result from its adoption, and it certainly may be read with instruction and entertainment.

Poems, Epistolary, Lyric, and Elegiacal. In Three Parts. By the Rev. Thomas Maurice, A. M. Assistant Librarian of the British Museum. Pp 284. 8vo. 9s. Wright. 1800.

IN our last number we had the pleasure to announce a poem which deserves to be ranked as a genuine English Georgic, the labour of a most ingenious, but unschool'd bard, who unites solidity of reflection and truth of description with refined simplicity of taste. We have now the gratification of introducing to our readers the collected irradiations of a classical poet, whose mind is stored with all the treasures of ancient lore, and whose pen is practised in all the graces of modern composition. By Robert Bloomfield we were leisurely conducted through the vale of rural quiet; by his meek guidance we were agreeably familiarised to the humbler occupations of pastoral life, or we traversed with him through the artless paths of nature, while our attention was oft directed to the view of 'Nature's God!' By Mr. Maurice we are hurried on to prouder prospects and to more capacious views; with him we gaze on the imperial towns of Susa, we bask beneath the tropic ray where Tanais rolls his stream; or, having scaled with him the rugged mountains of Media,—above the tempest's rage sublimely soar,—we are dazzled by the splendours of eastern allegory, while we penetrate with him into the mysterious recesses of Hindu worship, and the Indian Mithra supplants the Grecian Phœbus. Such is the contrasted effect produced by the labours of two poets we have successively perused, in whom uncultivated and cultivated genius possess a rival power to charm. We now

now proceed to give a specimen of Mr. Maurice's exalted attainments, in a most arduous class of poesy—a class which only yields to the epic,—the higher lyric ode. It exhibits a view of the ancient rites celebrated in the Mithratic cavern:—

'The deeper mysteries prepare —
To the pale candidates' astonish'd eyes!
In all thy dreadful charms, great nature's rise!
With fearful prodigies appal his soul;
Around him let terrific lightning's glare,
And the loud thunders of the tropic roll.
While winds impetuous rush, and waves resound,
And rending earthquakes rock the lab'ring ground:
Through the deep windings of the mystic cave,
While midnight darkness hovers o'er,
Let the blind wretch his toilsome way explore:
Now plunge him headlong in the polar snow,
Whelm him in Capricorn's solstitial wave,
Round him let Cancer's burning deluge flow.
Through all the elements that wrap the globe,
The soul that dares to heavenly birth aspire,
Must strenuous toil—earth, ocean, air and fire;
Then, purg'd of all the sordid dross below,
The daring spirit shall with angels glow,
And change its earthly, for a heav'nly robe.
Yon mighty ladder, let his feet ascend,
With sapphires studded, and refulgent gold;
To heav'n's high arch its lofty steps attend,
And sev'n bright gates their radiant valves unfold.
Of various metals wrought, those portals gleam,
And, through yon orbs, the soul's migration shew;
Now spotless shining in the solar stream,
Now darkly toiling in the spheres below,
Where'er he wanders let his steps prolong,
To him who rolls the spheres, th' exulting song!
Borne on the radiant eagle of the sphere,
Now let him urge aloft his bold career.
All the bright wonders of that sphere display,
And bathe him in the blazing fount of day.
Strike up the dreadful symphonies sublime,
That oft, when yon pale orb hath reach'd its height,
'Mid the dead silence of incumbent night,
On Caucasus, the musing seer astound,
Bursting from all the spacious skies around.
But chief, thou mighty consecrated lyre!
That, in the glitt'ring arch of heaven set high,
Flam'st forth the richest jewel of the sky!—
Immortal harp, that, at the birth of time,
Sang'st, in sweet union, to the angelic quire,
Who hail'd with shouts the Great Creative Sire;
Exalt thy deep, thy diapason, swell!
While, in bright order, through the blue expanse,
To the wild warbling of that mystic shell,
Their nightly round the beauteous Pleiads dance;
And all the sacred animals that shine
Through yon vast vault, in awful concert join.
To MITHRA's* praise the pealing anthems rise,
And one triumphant chorus fills the skies.'

* MITHRA, in this Ode, is considered not merely as the sun, but as the delegated sovereign of the world, according to the system of the ancient Persian mythology.

This is striking the boldest, loudest chord of the poetic shell. But to other subjects of less sublimity Mr. M. can with equal ease and skilfulness adapt his varied strain. His poems, as the title-page points out, are divided into *three* parts, and, as they appear to have been composed at progressive periods of life, afford an interesting picture of a true poetical mind. From the *first* part we are induced to select the following jeu d'esprit, more on account of its brevity than superiority:—

' To a LADY who STARED at me.

' So eloquent those eyes, so bright their hue,
A glance from them might half the world subdue;
But when you dart, *direct*, their blended ray,
Sweet girl, you dazzle with excess of day!
Wish you each captive youth their power to prove,
Bid those fine eyes with softened lustre rove;
Pleas'd on the sun's mild rising beam we gaze,
But shrink confounded from his *noontide blaze*.'

From the *second* part our previous specimen was taken; and from the *third* we are forcibly impelled by the patriot-passion to give a copious extract from 'The Crisis;' regretting that our limits oblige us silently to pass over the descriptive and elegiac compositions, which are entitled to equal distinction.

' When freedom's dauntless bands the trumpet sound,
How, Britons, do your ardent pulses bound!
Or, when on high her radiant banners wave,
Who readier rush a thousand deaths to brave?
What bosom glow'd not when the galling yoke
Of tyrant pow'r your haughty rival broke?
But when with royal blood her hand she stain'd,
The trampled altars of her God profan'd;
When, with dire lust of wild ambition fir'd,
To rule the globe her frantic aim aspir'd;
In boundless massacre her sword imbru'd,
In fetters binding whom her arms subdu'd:
With Gothic transport, to her faithless shore
Th' enormous spoil of plunder'd Europe bore,—
When, with the wasteful tiger's savage bound,
She dash'd Rome's peaceful eagles to the ground,
And left her sons their ancient boast to mourn,
From the proud capitol remorseless torn;
Who but with gen'rous indignation burn'd,
And from the hideous fiend abhorrent turn'd?
In vain, fair Liberty, she vaunts thy fires,
No ray of thine her vulture sons inspires;
Tyrants, or cringing slaves, through ev'ry age,
With Liberty unceasing war they wage.
Whate'er her alter'd style, or boasted name,
Trust me perfidious Gaul is still the same.
Ask base Patavia what sublime reward,
For perjur'd faith, her sordid sons have shar'd?
What boon for Austria's gentler yoke disdain'd,
Save fines and stripes, hath ransack'd Belgium gain'd?
Who, direr far than all the brooding storms,
Whose rage Helvetia's wintry sky deforms,
Have flames and ravage through her valleys pour'd,
And all the horrors of the slaught'ring sword;

With

With sounding promises her chiefs beguil'd,
 Then, basely, of their dearest rights despoil'd !
 Those rights so highly priz'd, so dearly bought,
 For which in blood their valiant fathers fought ;—
 Who to her yoke would freed Columbia bend,
 Who from her brow the dear-earn'd laurel rend ;
 That sceptre, which she boasts her Bourbon gave,
 Would dash to earth, and crush the humbled slave.
 ' Britons, the crisis of your fate draws near,
 Exalt your standards, grasp th' avenging spear :
 In radiant arms indissolubly join'd,
 Be firm,—and brave the pow'rs of earth combin'd.'

' If the public should smile on this volume,' says Mr. Maurice, ' a second, containing the author's dramatic productions, shall appear in the course of the ensuing winter. They will be the final limit of his poetical excursions ; and when the seventh volume of Antiquities, on the Arts, Sciences, and Jurisprudence of India, now far advanced towards maturity, shall have been published, his career in *prose* will also terminate.' We confidently trust that public encouragement will not be wanting to stimulate the career of this learned and accomplished writer beyond its purposed limitations.

LONDON CATALOGUE,

For. MAY, 1800.

DIVINITY.

The Abuses and Advantages of Sunday Schools. A Sermon preached at Ormskirk, on the 3d November, 1799, for the Benefit of the Institution. By Johnson Grant, A. B. of St. John's College, Oxford. Verner and Hood. 8vo. pp. 28. 1s. 1800.

SINCE the first hint for erecting sunday-schools twelve years have elapsed, and such pious institutions, wherever established, have been productive of salutary effects. They certainly merit encouragement ; and much is it regretted that the wisdom of the legislature has not provided funds for parochial schools over the kingdom. From the want of a legal salary, men properly qualified for instructing the young of both sexes, and willing to undertake that useful vocation, are not to be found. Hence sunday-schools, where once introduced, are either discontinued, or languishing from the lack of spirited support. Animadversions and occasional sermons, especially if accompanied with voluntary contributions in populous places, would prompt the diligence of the teachers, the emulation of their pupils, and the liberality of the people. Without funds

funds for setting on foot schemes of general utility, such seminaries can neither be numerous nor permanent.

From the text, "Your obedience has gone abroad unto all men; I am glad in your behalf," Mr. Grant expatiates on the actual and visible happy effects of such pious tuition among the people under his pastoral care:—

If, among the people who have been thus instructed, attendance on public worship be more frequent; if decent behaviour and attention there be more exemplary than formerly; if manners be more humanised, if virtues are better cultivated, if they hold fast their faith, more convinced of its truth, and practise their duty, more sensible of its advantages; if they are changed into religious and rational creatures, from being regarded as property, disposeable, like the soil they tilled; if members are presented to society from among the more sober, honest, and industrious; if these positions be generally admitted, we may doubtless say, with justice, "Their obedience has gone out among all men."

The preacher goes on to shew, that these positions are not only capable of proof, but may be traced to their source—sabbath education.

From the title "Abuses," expectation stood on tiptoe for the discovery of hurtful consequences, resulting directly, or by accident, from such institutions. But a minute examination of the discourse has not conducted us to the passage where they are mentioned. From other parts we have had reports of ignorant and rash persons resorting to those schools, and uttering harangues, by way of advice to the children. This only shews that such schools are not well regulated.

The predicted Stability and Permanence of Christianity, illustrated by Historic Testimony. A Sermon, delivered at Salters' Hall, November 3d, 1799, to the Supporters of the Evening Lecture at that Place, and published at their Request. By Thomas Morgan. 8vo. pp. 56. Johnson, &c. 1799.

Apposite to the title is the text, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." It is but fair to add, that the preacher has ascertained the full completion of the prophecy by the report of history, from the date of the prediction to the now passing generation.

Mr. Morgan considers, I. The evidence derived from the actual state of the church, from the Crucifixion to Constantine. II. From Constantine to the time when the Romish Pontiff was acknowledged the visible head of the christian church. III. Thence to the present times.

Under the second part, a very judicious note merits transcription:

'Constantine, soon after he embraced christianity, departed entirely from the spirit of that religion, by persecuting the heathens. For, however erroneous and absurd the tenets of heathenism might be, to God alone were those who maintained them answerable.'

The ever multiplying corruptions of the primitive gospel by the idolatry, superstition, and tyranny of the papal hierarchy, could not, during the long period of almost 1000 years, entirely extinguish its
light

light, or suppress its influence. If the shocking massacres, before and after the glorious reformation, cut off thousands of martyrs, they at the same time roused the indignation of millions against a power destructive of all the great ends for which the gospel was revealed. The reformation was an attempt for the recovery of intellectual, civil, and religious liberty; it was an attempt of the few against what was falsely called all christendom; it was an attempt desperate, even after many disastrous struggles, but at last successful: and of the stability and permanence of christianity, even the commotions which now distract Europe seem to be hopeful presages. The kingdom of Antichrist, now divided against itself, must fall at last.

The Purpose of Christ respecting his People among the Gentiles, together with the Certainty, Manner, and Consequence of its Accomplishment. A Sermon preached before the Edinburgh Missionary Society, in Lady Glenorchy's Chapel, on Tuesday, July 30, 1799. By David Dickson, Minister of the Trinity College Church, Edinburgh. 8vo. pp. 39. Ogle, &c.

In our account of single sermons, we are commonly more diffuse when plans of general importance are announced and enforced, even though the composition should be not the most attractive, than of those which are exquisitely finished, on subjects of local and temporary moment. The discourse now before us, from the text, "Other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice: and there shall be one fold and one shepherd," is rather above than below the line of mediocrity. The subject is of extensive and universal utility; a scheme to which every liberal, nay, every human heart, must wish enlarged and permanent success. Publications, relative both to the plan and partial execution of this mission, have repeatedly been submitted to our inspection. The design we uniformly approved, but always expressed our diffidence in the means, the wild savages not being yet prepared for the reception of the gospel. In the report, p. 51, we observe a proposal for christianising 300,000 Africans and natives in Jamaica. As a christian government is already established in that and other West India Islands, we hope the scheme is practicable, and ardently wish it success.

A Conference between Two Men who had Doubts about Infant Baptism. By W. Wall, Author of the History of Infant Baptism, Vicar of Shoreham, in Kent. Duodecimo. pp. 80. Rivingtons. 1799.

We lately offered to the public our remarks on some small pieces emitted by that class of well-meaning people who call themselves Antipædo-Baptists, from their peculiar usage of administering the initiatory ordinance of christianity to adults only; and this little tract, distributed by the Society for propagating Christian Knowledge, falling accidentally in our way, we select from it a few hints, tending to vindicate the general practice of baptising infants conformably to the authority and example of the primitive church,

From the Mishna and Talmud of the Jewish church, Mr Wall authenticates the established custom of baptising proselytes and their children: and as Christ was a Jew by nation, and spake the phrases of that language, when he said, "*Go, and make disciples of all nations, baptising them,*" what hinders, but that we may learn from Jewish books what these phrases did usually signify in that language? The Antipædo-Baptists affirm, "That baptism was a new ordinance instituted by Christ, and his saying nothing of infants is a sign that he meant not to include them." The argument may be retorted. "Baptism was not a new ordinance; but had usually been administered to infants, and his not excepting infants is a sign that he meant not to exclude them."

'Justin Martyr, a Samaritan Jew, born in the apostles' times, and converted to Christianity after thirty years, speaking of the continent lives led by the christians, says, Several persons among us, sixty or seventy years old, of both sexes, who were *discipled* to Christ in their childhood, do continue virgins. He uses the same word with that in the text, *Go disciple* the nations, baptising them.'

Justin Martyr wrote his first Apology to Antoninus Pius in the twelfth year of that Emperor's reign, and the 149th from the historical date of our Lord's nativity. Deduct thirty-six years for his life, and sixty for that of the christians who had been baptised in infancy, the sum is ninety-six, which, taken from 149, evinces that infant baptism was practised within twenty years after the ascension.

Reformation Truth restored; being a Reply to the Rev. Charles Daubeny's Appendix to his Guide to the Church; demonstrating his own Inconsistency with Himself, and his great Misrepresentation of some Historic Facts, With a more particular Vindication of the pure, reformed, episcopal Church of England, from the Charges of Mr. Daubeny, and other doctrinal Dissenters of that Gentleman's Sect, who are fomenting Schisms and Divisions, and disseminating Errors in the very Bosom of the Establishment. In a Series of Letters to Mr. Daubeny. By Sir Richard Hill, Bart. M. P. 8vo. bds. pp. 224. Price 4s. Cadell and Davies. 1800.

Mr. Daubeny's GUIDE, published in 1799, we have not seen, and of its contents know nothing, except what is communicated verbally, or in substance, by the Author of this reply, who observes, that—

'For many years after the articles were compiled and ratified, there was no dispute concerning the sense of them. They were universally looked upon as calvinistical; subscribed and appealed to as such, till the time of Charles I. But now, behold, a literary phenomenon indeed; up starts Mr. Daubeny, a presbyter in the Church of England, and avows, in the face of day, that our Reformers were not Calvinists, and that the Church of England is entirely modelled on the Arminian plan; consequently, that calvinistic subscription is not agreeable to the sense of the articles, homilies and liturgy, or to the sentiments of those, who sealed the truth of them with their blood.'

From the time of Charles I. to the passing year, the sentiments both of the Baronet and the Presbyter have been a subject of litigation: and neither the one publication nor the other is a literary phenomenon.

nomenon. Without appeal or reference to the numerous writers on both sides, during the long interval, we have very lately reviewed the correspondence on this subject between a distinct pair of Reverend antagonists. Mr. Polwhele condemns Dr. Hawker for preaching calvinistical doctrine, and honestly professes that he admires the Trinitarian, but abhors the Calvinist. We think the two denominations are improperly distinguished. Calvin was a Trinitarian. Between the systems of Arminius and Calvin wide is the difference. The tenets of each, if carried to their full extent, involve consequences which both the parties disavow, as not logically deducible from their premises; an infallible criterion of something erroneous, either in their fundamental principles, or in the mode of conducting the controversy. Take which scheme ye like best, a train of absurdities is unavoidable; and we much doubt, that neither the senator, nor the parson, has sagacity sufficient for the discovery of that still unknown point, whence absurdity begins, and where truth terminates. Even Mr. Locke could not reconcile divine prescience with human liberty, but believed both.

A Short and Easy Method with the Deists, wherein the Certainty of the Christian Religion is demonstrated by infallible Proofs, from Four Rules, incompatible to any Imposture that ever yet has been, or can possibly be. To which is prefixed a Preface, by the Rev. W. Jones, M. A. With a Letter from the Author to a Deist, upon his Conversion by reading this Book; and the Truth of Christianity demonstrated, in a Dialogue, wherein the Case of the Jews is considered. By the late Charles Leslie, M. A. A new Edition, published by Desire of the Society for promoting Christian Knowledge. Duodecimo. pp. 260. Rivingtons. 1799.

These three valuable tracts, long since out of print, and extant only in the folio edition of the deservedly esteemed author's works, itself also rarely to be found, are again put in circulation, for the use, not of charity schools and other seminaries only, but for students and families they will be of equal use; and for christians of every denomination, who have not perused them in the course of an early education.

The voluminous works of a Lardner and a Leland, though masterly performances, are not procured without much expence, or perused without more leisure than the laborious part of men can command: whereas a few plain arguments (obvious to those of moderate attainments) perspicuously illustrated, are easily comprehended, and produce permanent conviction.

In the Preface, Mr. Jones relates sundry curious anecdotes concerning the production of this Short Method. On the authority of Captain Leslie, a son of the author, Dr. Delaney told Mr. Jones, that the then Duke of Leeds informed Mr. C. Leslie, the father, that he believed the christian religion, but was not satisfied with its proofs as commonly stated, and wished to have its evidence set forth in brief and perspicuous terms. In three days he produced a rough draught of this tract, which the Duke entirely approved. The result was full conviction. Dr. Berkeley, son of the celebrated bishop

of that name, likewise informed Mr. Jones, that Dr. Middleton spent twenty years in the search of a false fact, to which the four marks, specified in this treatise, were applicable, but could find none. It is reported too, that Dr. Priestley sent a printed letter to the French infidels, with the view of bringing them back to Christianity, in which he inserted Mr. Leslie's argument as his own. But this argument had long before been published in France, and still exists in the works of De St. Real. We recollect neither the date of Real's nor Leslie's publication. Which of the two was prior in time, is reserved for the discovery of those who have access to the first impression of both treatises. The parts of this argument were known long before either author's time, and derive novelty from their combination only.

It rests on this principle; the facts and doctrines of Revelation depend on the same authority; so that if *those* be true, *these* cannot be false. A real fact must have these qualifications:

1. It must have been such as was obvious to the eyes and ears of mankind.
2. It must have been done publicly in the face of the world.
3. Its memory must have been preserved by monuments and commemorative observances.
4. Such monuments and ordinances must have been coeval with the fact, or facts, so commemorated.

The author's inference is, that

No facts thus attested can possibly be false; and that all facts, in which none of these proofs meet, may reasonably be suspected of imposture.

We take the liberty to observe, that to two fundamental facts of Revelation, the first and second proofs are inapplicable;—the creation of the universe and the resurrection of our Lord.

It were ridiculous to urge the necessity of human testimony in matters antecedent to the existence of the human race. The possibility of a divine revelation *must* be acknowledged; for the denial of it impiously limits Omnipotence: and the creation of the world was the first fact revealed to the first existent pair of mankind; and this fact was perpetuated by tradition coeval with the world. "Through faith we understand that the worlds were framed by the word of God;" and the certainty of the tradition is established by a coeval memorial—the institution of a periodical rest after every septenary combination of days. Hence originated this mode of numeration, which was kept up to the time of the flood; and thence transmitted to all succeeding ages of the church.

It is not alleged that human witnesses saw our Lord in the act of rising from the grave. Nor was it requisite. As a character of distinguished eminence and worth, was he known over all Judea, Samaria, and Galilee. Thousands were the sad spectators of his crucifixion; and many of those, who had been his familiar friends, recognised the identity of his person, from the deeply impressed marks of his recent sufferings, not to mention many other infallible proofs. Besides, the day of his resurrection is still weekly signalised as a holy festival; which, together with another periodical ordinance, will

will perpetuate the remembrance of that grand event to the end of time.

The four rules are appositely and elegantly illustrated by a variety of examples; and the two subsequent tracts constructed with equal clearness and strength of sound argumentation. We felicitate our fellow christians on the republication of these valuable little compositions, concise, yet perspicuous: equally adapted to inform and persuade minds prepared for the reception of divine truth, and hearts open to conviction.

The Sinfulness of withholding Corn, a Sermon preached at Great Ouseborne, on Sunday, March 16, 1800. By the Rev. Samuel Clapham, M.A. Vicar of Great Ouseborne, near Knaresborough, 12mo. 3d. or 12 for 2s. 6d. Rivingtons, &c. 1800.

An excellent exhortation, which we sincerely trust has not proved ineffectual. It cannot be too strongly recommended as a proper publication to be distributed by the landed proprietors among their tenantry.

Thoughts on Non-Residence, Tythes, Inclosures, rare Landlords, rich Tenants, regimental Chaplains, &c. &c. &c. 8vo. 2s. West and Hughes. 1800.

The author, having established his principal position, that—"the best things are generally liable to the greatest abuse"—enters into a vindication of the necessity of a religious establishment, which he considers as a cement of civil government. He describes, in a very impressive manner, the duties of a parish priest, among which he does not fail to reiterate residence, and the benefits resulting to the community from the proper exercise of those duties. Several pages are taken up with characters, drawn with some humour, of rectors, vicars, and curates; but, whether furnished from real life or the author's imagination, we are unable to conjecture. Interspersed are a few remarks upon persons whom he designates by the names of rare landlords and rich tenants; and a plan is given for the satisfactory commutation of tythes throughout the kingdom, which we are inclined to think much less objectionable than several that have been the subject of general conversation.

At the conclusion the writer ventures some strictures upon the abolition of the office of regimental chaplain; and attributes all the disappointments which have attended our late continental expeditions to the loss of the religious ministers of the army. This *pious* opinion is given in the following language:—

'Atheism, and its cousin-german Infidelity, will, I hope, excuse me, if, engaged as I am on the subject of religion, I venture to hazard my opinion, that in abolishing the order of regimental chaplains, government trod rather too near the footsteps of our enlightened Gallican neighbours. The Roman poet imputed the evils of his distracted country to its impiety, in suffering the temples of their Gods, by their inattention to them, to moulder away: and those, who may be better acquainted with Horace than I am, will not, I believe, charge him with religious enthusiasm. May not I, therefore, without incurring the

the charge, attribute, in some degree, to the too hasty act that deprived the army of its religious ministers, the ill success of our late continental expeditions, which the British troops have experienced? If the idea of divine visitations be anile and vain, I stand corrected: thinking otherwise, I ask no indulgence for the weakness of my remark.'

The diction is extremely faulty; but there are some excellent ideas in the pamphlet that render it worthy of perusal.

POLITICS.

Union, Prosperity, and Aggrandizement. 8vo. 2s. West and Hughes, &c. 1800.

The question of incorporative union having for eighteen months called forth a display of the first talents in both kingdoms, it might have been reasonably expected, that a subject so often and so elaborately discussed, not only in its abstract principle, but in all its various relations and tendencies, would have been completely exhausted. With this prepossession we took up the present pamphlet, but were agreeably surprized to find in it a novelty of matter and a force of argument calculated to reconcile to the measure of union those who have been its most zealous opponents.

The object of this publication, different from that of most others on the same side of the question, is to prove that the union will be productive of the most essential benefit to the Roman Catholics and the poorer classes of the Irish; an event the more peculiarly important to the British, as they constitute more than *three-fourths* of the population of the sister kingdom. The author shews that the acquisition of some property by the miserable peasantry would be the surest way of preventing insurrection; but that so desirable a measure would never be promoted by the Irish legislature, which has uniformly manifested a wish to retain the mass of the people in the most abject misery. He inveighs with just severity against the sectarian oppression of the protestant gentry of Ireland, and that exterminating spirit which prevailed among the Orange Clubs. Nor does the author with less truth and acuteness expose the absurdity and ingratitude of those Roman Catholics, who, pardoned by the clemency of the Marquis Cornwallis, for having taken up arms against their country, preposterously united with the men, who, but for British interference, would have destroyed them in opposing the union. He also reprobates in pointed terms the folly and madness of those Irishmen who could hope for any redress of their grievances from France, after so many striking instances of her perfidy.

To shew the inconvenience and danger likely to arise from the continuance of separate legislatures in both countries, the writer produces examples, from antient history, of small states that were constantly exposed to external inroad or convulsed by internal dissension. Such was the situation of Sicily and Crete, which in the end were subdued and enslaved; and such was the situation of Britain during the Heptarchy. He contends, that nothing tends to strengthen an empire so much as the consolidation of all its parts into

one government; and observes, if the constitution of the German empire were framed in that manner, it would have had no danger to apprehend from the power of France.

Many parts of the pamphlet are distinguished for considerable ingenuity and closeness of reasoning; and, although the language is generally correct and energetic, more attention appears to have been bestowed on the *matter* than on the *manner*.

The author has framed, with much humour, the plan of a mock-constitution, for the purpose of ridiculing that which Bonaparte has forced upon France.

Observations upon the Introduction to the Third Part of the Copies of Original Letters from the French Army in Egypt. 8vo. Debrett. 1800.

The author of this pamphlet has been induced to publish his animadversions on the introduction to the last volume of the intercepted correspondence, in consequence of the justification advanced in it with respect to the rejection of the late overtures from Bonaparte, chiefly on account of the personal character of that usurper. The Introduction is generally stated to have been written by a young parliamentary orator, who holds a considerable office under government, and enjoys the confidence of the *premier*.

The present pamphlet is composed in the manner of a parliamentary speech, which might, with great propriety, be supposed to come from one of the leading members on the opposition bench. The political sentiments are nearly the same with those avowed by Messrs. Fox, Sheridan, and Grey; and, as a literary composition, it would not have disgraced any one of them, had it been delivered in the house of commons.

We could hardly expect that any thing new should be said on a subject which has been so often discussed, and accordingly we find, that the author's arguments in favour of peace are exactly of the same nature as those which we have heard and perused many times before in various forms. There is, however, much *point* in his observations on the particular phrases made use of by the gentleman whom he supposes to be the author of the Introduction. Many of the author's opinions, with respect to the character of Bonaparte, are just. While we reprobate the perfidy of the Corsican, we acknowledge the great military talents which he has displayed. The pamphlet concludes with the following passage:—

‘ It cannot be thought extraordinary that a very great variety of discordant sentiments should prevail among those who have made the character of Bonaparte the subject of their examination and reflections. To such as have never contemplated the French Revolution with other sensations than those of *terror*, *aversion*, and *disgust*, the most eminent, powerful, and efficient instrument of its success, cannot but be an object of horror and detestation. Among those who have looked at it as a scene which has called forth, exhibited, and given scope to a full exertion of all the strongest powers and energies of which the nature of man is capable, of a display of the highest efforts of superior genius, of a striking; and perhaps unequalled eminence of military talent, a promptitude in decision, an activity in execution, together with an inexhaustible resource of mind, the character of Bonaparte can hardly fail to have raised a high degree of astonishment; and if what the poet observes be true, that—

“ Wonder is involuntary praise!”

they

they will find it difficult to withhold from him the tribute of their admiration. To some the rapidity and extent of his conquests may represent him in the light of an Alexander; others, in his violent and illegal assumption of power, may discover in him stronger features of resemblance to a Cæsar or a Cromwell; but I much question whether any, excepting the very ingenious Editors of this Correspondence, will have viewed him as an object of contempt and derision; or whether, among their readers, any will be found who will not be of opinion, that the having selected him as the butt of their ridicule (whatever happy talents for railery it may have furnished them an occasion to exhibit) can be otherwise considered than as a manifest proof of a most deplorable deficiency of judgment; unless, from the eccentricity and perverseness with which some minds are constructed, we can conceive that there may be persons capable of believing that the despicable criticisms of Zoilus, had they survived to posterity, might have obscured the fame of the immortal author of the Iliad, or that he has himself tarnished the glory of the hero of his poem by describing him as a principal object of the inveterate hatred of the buffoon Thersites.'

The pamphlet is attributed to a noble Lord, a frequent speaker in the House of Peers, and a near relation of an eminent statesman and orator.

A Review of the political Conduct of the Hon. C. J. Fox. 8vo. Cartwright, &c. 1800.

The editor or author of this work tells us in the preface, that the reasons for offering it to the public were the "just observation and the strong reasoning" which it contained. We have read it with an endeavour to discover the force of these motives; but we have been much disappointed. The author states the several important eras in Mr. Fox's political life, and assumes, *without any reasoning*, that he was clearly wrong in every one instance. He is accused of acting from ambition and a love of power, both in and out of office.

Although we are of opinion that Mr. Fox's political conduct has not been such as to have merited approbation on several important occasions; yet, in justice to so eminent and distinguished a character, we are forced to say, that the author of the pamphlet before us deals more in unproved assertion, and seems more actuated by party malignity, than any desire to do service to the cause of truth by a cool and temperate discussion of his subject.

Protestant Ascendancy and Catholic Emancipation reconciled by a Legislative Union. 8vo. 3s. Wright. 1800.

In this work the arguments in favour of the Union are collected and newly arranged; but we do not find any striking novelty either in manner or matter. The final adjustment of 82—the present connexion between the two countries—the state of Ireland, and the necessity of an alteration of system—are all examined, and the result of the author's opinion is decidedly in favour of a Legislative Union.

The Speech of Earl Stanhope in the House of Lords on the 20th Feb. 8vo. Smith. 1800.

The Earl of Stanhope had long absented himself from the House of Lords, when, at the early part of this session, he resumed his parliamentary duties, and pronounced the Speech now before us upon the necessity of Peace.

The

The speech, when delivered in the House, was deemed unworthy of any answer; yet, if it be read attentively, it must be allowed to contain much important matter and much sound reasoning. From an effervescence of mind and singularity of manner, it has happened that the noble Lord is not much attended to when he speaks in Parliament; yet it is undeniable that his lordship possesses considerable talents, and has taken an extensive view of the political arrangements of Europe, and is by no means superficial in many branches of important knowledge. But, with these advantages, the eccentric manner of the noble lord defeats the effects which he wishes to produce. His manner is, at times, extremely coarse and disgusting. He does not scruple to accuse the ministers of 'rank rascality,' and admits himself to be one of the *eighty thousand rank Jacobins* mentioned by Mr. Burke.

Thoughts on the late Overtures of the French Government to this Country, in a Letter to the Right Hon. William Pitt. 8vo. Wright. 1800.

In this little work we find the same reasoning as that which was used in the parliamentary debates upon the subject. Ministers are highly complimented and justified for not treating with the First Consul of France, who is represented as an adventurer, an usurper, &c. &c.

The author comments upon Lord Grenville's note, and praises the wisdom which dictated such a reply; but we do not find any thing new in the arguments, or any excellence in the composition that requires particular notice.

Speech of the Right Hon. John Beresford on his moving the Sixth Article of the Union in the House of Commons of Ireland, March 27, 1800. 8vo. 1s. Wright. 1800.

The sixth article of the Union, which is the object of Mr. Beresford's speech, contains those resolutions that relate to the commercial arrangement between Great Britain and Ireland. In treating of this important subject Mr. Beresford displays an accurate knowledge of the trading connection which subsists between both countries, and evinces an impartiality in his reasoning that has been rarely witnessed on either side of the question in the Irish House of Commons.

The Speech of Thomas Gould, Esq. in the Irish House of Commons, Feb. 14, 1800, on the Subject of an incorporate Union of Great Britain and Ireland. 8vo. Debrett. 1800.

Mr. Gould attempts to prove that Parliament was not competent to vote the act of union; and he proceeds on the four following grounds:—1st. The nature of the question itself.—2dly. The original conformation of Parliament and the acknowledged destination of its duties.—3dly. From precedents undeniable and authorities the most respectable.—And 4thly. From the actual, and not theoretical, state of the Irish representation.

Some of Mr. Goold's arguments are cogent, but not decisive. There is, indeed, throughout, more proof of logical dexterity than rational investigation. His style is bombastic and frequently ungrammatical.

PHILOSOPHY, NATURAL HISTORY, &c.

History of British Birds. The Figures engraven on Wood by T. Bewick. Vol. I. containing the History and Description of Land Birds. Large 8vo. 1l. 1s. Beilby and Bewick, Newcastle; and Robinsons, London. 1797.

In our last number we presented our readers with a summary account of this author's general history of quadrupeds; respecting which we spoke in terms of high approbation. The British ornithology, of which the present work constitutes the first volume, seems, in our opinion, equally entitled to the attention and patronage of the public.

The plates are executed with great neatness; the principal figures are accompanied with apposite scenery; and one or more pages of letter-press, in which, besides a popular description of the bird, we are supplied with occasional anecdotes illustrative of its several propensities and habits.

The author describes, in a clear and impartial manner, the nature of the work:—

'In the arrangement of the various classes, as well as in the descriptive part, we have taken as a guide our ingenious countryman Mr. Pennant, to whose elegant and useful labours the world is indebted for a fund of the most rational entertainment—who will be remembered by every lover of Nature as long as her works have power to charm. The communications with which we have been favoured by those gentlemen who were so good as to notice our growing work, have been generally acknowledged, each in its proper place; it remains only that we be permitted to insert this testimony of our grateful sense of them.

'In a few instances we have ventured to depart from the usual method of classification; by placing the hard-billed birds, or those which live chiefly on seeds, next to those of the Pie kind, there seems to be a more regular gradation downwards, as a few anomalous birds, such as the Cuckoo, Hoopoe, Nuttch, &c. only intervene. The soft-billed birds, or those which subsist chiefly on worms, insects, and such like, are by this mode placed all together, beginning with those of the Lark kind. To this we must observe, that, by dividing the various families of birds into two grand divisions, viz. Land and water, a number of tribes have thereby been included among the latter, which can no otherwise be denominated Water Birds than as they occasionally seek their food in moist places, by small streamlets, or on the sea-shore; such as the Curlew, Woodcock, Snipe, Sand-piper, and many others. These, with such as do not commit themselves wholly to the waters, are thrown into a separate division, under the denomination of Waders. To these we have ventured to remove the Kingfisher, and the Water Ouzel; the former lives entirely on fish, is constantly found on the margins of still waters, and may with greater propriety be denominated a Water Bird than many which come under that description; the latter seems to have no connection with those birds among which it is usually classed; it is generally found among rapid running streams, in which it chiefly delights, and from which it derives its support.

'This work, of which the first volume is all that is now offered to the public, will contain an account of all the various tribes of birds either constantly residing in, or occasionally visiting our island, accompanied with representations of almost every species, faithfully drawn from Nature, and engraven on wood. It may be proper to observe, that while one of the editors of this work was engaged

gaged in preparing the engravings, the compilation of the descriptions was undertaken by the other, subject, however, to the corrections of his friend, whose habits had led him to a more intimate acquaintance with this branch of Natural History: The compiler, therefore, is answerable for the defects which may be found in this part of the undertaking, concerning which he has little to say, but that it was the production of those hours which could be spared from a laborious employment, and on that account he hopes the severity of criticism will be spared, and that it will be received with that indulgence which has been already experienced on a former occasion.

The volume before us consists of nearly two hundred representations of different birds, executed in a style that exceeds any thing of the kind we have seen.

Lavater's Looking-glass; or, Essays on the Face of animated Nature, from Man to Plants. By Lavater, Sue, and Co. 8vo. Richardson, &c. 1800.

This curious work contains several interesting particulars in point of instruction and amusement. The basis on which it is founded has been supplied by Lavater; but the superstructure has been raised by Dr. Sue, a member of several learned societies, and who is mentioned with distinguished respect by Lavater, in his Treatise on Osteology.

The Chemical Pocket-Book; or, Memoranda Chemica: Arranged in a Compendium of Chemistry, according to the latest Discoveries. With Bergman's Table of single elective Attractions, as improved by Dr. G. Pearson. Calculated as well for the occasional Reference of the professional Student as to supply others with a general Knowledge of Chemistry. By James Parkinson, 12mo. 5s. Symonds, &c. 1800.

Mr. Parkinson's labours in the compilation of several useful works have been attended with deserved success, and this little compendium is an additional proof of his industry and judgment. It is not unworthy of the occasional reference of men of distinguished talents, and possesses irresistible claims to the perusal of the chemical student.

Outlines of a Philosophy of the History of Man. Translated from the German of John Godfrey Herder. By T. Churchill, 4to. Johnson. 1800.

This work is evidently the production of a prolific imagination, and an understanding habituated to exercise itself in bold and original speculations. The author appears to have exerted much industry in the collection of his facts towards forming a history of man; and, whatever opinion we may entertain respecting the justness and accuracy of his deductions, it must be allowed, that he has investigated the subject, unshackled by any servile attachment to names and systems.

Mr. H. appears to have partly adopted the system of optimism, or rather to consider this world as the result of necessity, and that every thing exists which could exist. He contends, that good is continually deduced from apparent evil; and that the destructive must not

only yield to the maintaining powers, but ultimately be subservient to the consummation of the whole. According to him, there prevails in the invisible realm of creation not only a connected chain, but an ascending series of powers; as we perceive these acting before us, in organized forms, in its visible kingdom. Man he regards as the connecting link of the two worlds; born for society, and formed for humanity, religion, and the hope of immortality. Mr. H. also examines the effect produced upon man by organization, climate, government, wars, education, and religious ceremonies.

The matter contained in this work is reduced under a variety of heads or chapters. The author's arguments in favour of the immortality of the soul are ingenious, and possess some degree of novelty.

A spirit of philanthropy pervades every page of the philosophy of the History of Man; and the general tendency of the work is calculated to promote the purest sentiments of virtue.

An Essay on the Nature and Connection of Heat, Electricity, and Light. By Alexander Anstruther, Esq. of Madras, Barrister at Law. 8vo. Murray and Highley. 1800.

In this publication the author assigns the reasons which have induced him to consider heat, light, and electricity, as only varied operations of one and the same substance. This hypothesis brings to our recollection the ingenious essay lately published by Mr. Davy, in which that gentleman endeavoured to prove that caloric has no existence in nature; and that the phenomena ascribed to light and heat are merely the effects of a repulsive motion, excited in the particles of bodies. This repulsive energy the present writer attempts to explain upon the principles of electricity, the direct agency of which, in producing the phenomena in question, he supports with much ingenuity. The electric fluid, it is well known, possesses two distinct qualities, viz. positive and negative. Qualities of a similar nature repel, of a dissimilar attract each other. The present writer, following the electricians of the old school, considers electricity as divisible into two distinct species, vitreous and resinous, and concludes heat to be the effect of their combination; and that rays of light are composed of the particles of single electricity, not of heat. It would lead us beyond our limits to enter into a discussion on the facts and general reasoning by which our author endeavours to support his theory; we shall, however, in order to shew this writer's method of discussing, select a short, but one of the most important passages:

‘Repulsion must either reside in the body or in the heat; or it must spring from some other source. The last appears to me to be the most probable conclusion; I ascribe the effect to electricity.

‘HEAT does not in any case shew a repulsive power, which cannot be clearly traced to its well known property of exciting electricity.

‘The gaseous body, separated by the elastic force of the heat, may be supposed to exert a repulsive power from the superficies of each particle; for it is clear, that no two particles in the closest body are ever in absolute contact; but are only held together at a certain approximation, within which their mutual repulsion prevents them from encroaching. This repulsion, increased by the heat, may be supposed to produce the effect of evaporation. But what is this repulsion?

repulsion? It is clear that every body, and every particle of it, contains a portion of electricity; and as the powers of attraction and repulsion are found much more strongly in this than in any other substance, it is more consonant to the rules of philosophy to ascribe to it the whole of those effects, if possible, than to give the denser body a separate attractive and repulsive power, besides that which its electricity communicates. The least change in the electricity of the body materially affects the attractive and repulsive tendencies of the mass; they must therefore be considered as arising wholly from this cause.

Electricity alone is certainly adequate to explain many of the greater as well as the lesser phenomena of the universe. Thus, for example, the singular property of the calx of silver, in fulminating upon the contact of a cold body, or possessing no sensible degree of heat, can only be, perhaps, considered as an effect of electricity; although we may find it difficult to explain in what manner this effect is produced by it.

On the whole, if it should not be admitted that the author has established his hypothesis, on a subject which has exercised the abilities of men of the first celebrity in science, it cannot, however, be denied that he has made a very bold and distinguished attempt;—*magnis tamen excidit ausis.*

NOVELS, ROMANCES, &c.

The Three Spaniards; a Romance. By George Walker, Author of the *Vagabond*, &c. In 3 vols. 12mo. Walker and Hurst.

This work deserves commendation. With a very ingeniously-constructed fiction, are blended the most important moral truths; and we wish that our monthly task were more frequently relieved by productions of equal merit.

Tales of Truth. By a Lady. Under the Patronage of the Duchess of York. 4 vols. Small 8vo. Dutton.

Both the moral and intellectual faculties may be improved by an attentive perusal of these Tales, notwithstanding some little defects in the composition. They appear to be the productions of a young and sensible, though, perhaps, unpractised writer, who well merits the patronage of the good and great.

The Progress of the Pilgrim Good Intent, in Jacobinical Times. 12mo. Hatchard.

This is a very happy imitation of John Bunyan's admirable, though homely, and now unfashionable, allegory of the Pilgrim Christian; and is well calculated to expose the vices and deformities of the modern philosophism.

The Neighbourhood; a Tale. In 2 vols. 12mo. Black and Parry.

The hero of this amusing novel is by no means a new character, that of an unpolished plodding tradesman, who, having saved money enough to live upon, retires from business, to enjoy the felicities of a country retreat.

Dr.

Dr. Moore in his *Zeluco*, Mr. O'Keefe in his *London Hermit*, and many other writers both of novels and plays, have depicted this character with much effect; yet, the author of the present work has so combined his incidents as to render it less a copy than a new illustration of the original.

Horatio of Holstein. 8 vols. 12mo. Dutton.

Not unamusing. We cannot say more; nor, perhaps, ought we to say less.

EDUCATION.

A new Method of Instruction for Children, from Five to Ten Years Old; including Moral Dialogues; the Children's Island, a Tale; Thoughts and Maxims; Models of Composition in Writing, for Children Ten or Twelve Years Old; and a new Method of Teaching Children to draw. Translated from the French of Madame de Genlis. 12mo. Longman and Rees.

This lady is become a classic among the writers on education; and the present work will not detract one particle from her well-earned reputation.

A new System of Short-hand, by which more may be written in one Hour than in an Hour and a Half by any other System hitherto published; which is more fully demonstrated by a fair Comparison with one of the best Systems extant: With a short and easy Method by which any Person may determine, even before he learns this System, whether it will enable him to follow a Speaker. By Samuel Richardson. 8vo. Verner and Hood.

This ample title-page will enable our readers in some measure to judge of the nature of the work before us, which is extremely well adapted to answer the purpose it professes to serve. The author briefly alludes to most of the former systems of stenography; but principally competes with that of Dr. Mavor, as being decidedly the best of his precursors. The rules are few, plain, and familiar, and clearly illustrated by a number of engraved pages.

Mr. Richardson's invention of perpendicular and horizontal lines, seems well calculated for brevity and dispatch; on which subject he gives the following comparison between his distinct marks and those of Dr. Mavor:—

'In writing the foresaid examples, Dr. Mavor uses about 2060 distinct marks. I write them with about 1199; the difference is 861. This difference is considerably above one-half the number of the marks I take to write the whole; which shews that I can write all these examples *once*, and *above one half over again*, in the time that I could write them *once only* by Dr. Mavor's system.'

After a careful examination of Mr. Richardson's method, we are convinced, that in legibility it equals, and in brevity exceeds all that have preceded it; and we see no reason to doubt that whoever makes himself master of this scheme, will be enabled to follow an orator.

POETRY.

POETRY.

The Minstrel: In Two Books. With some other Poems. By James Beattie, LL.D. To which are now added, Miscellanies by James Hay Beattie, A.M. 2 vols. Small 8vo. Dilly.

The Minstrel, and the lesser poems of Dr. Beattie, are of too well established a reputation to need our remarks. Those of his son, who was a youth remarkable for the pucocity of his talents, are now collected for the first time; and, after making due allowance for the partialities of a fond parent, the reader will find ample ground for applauding the genius and talents of the son. Many of the poems are good Latin translations of favourite English productions; and among the original articles are several which display a depth of mind that is truly astonishing in a boy of from 13 to 18 years of age. The fragments of a poem on the Excellence of Christianity, in which the author has happily caught the manner of Pope, and three Dialogues of the Dead, particularly one between Addison and Dr. Johnson, will justify the approbation which we have pleasure in giving to this posthumous collection.

To the second volume is prefixed an Account of the young Beattie's Life and Character, written by his father, who calls it a *short Account*. As it occupies more than one-fourth of the whole book, some readers will, perhaps, think it quite long enough. To the feelings of a father, however smarting under the anguish of such a son's early death, our hearts dispose us to make much allowance.

Olla Podrida, from the Hull Advertiser and Exchange Gazette. 12mo. Rawson, Hull.

The preface to this book is copied (without any acknowledgment) from Mr. Foote's Prologue to the Author.

Among the multifarious contents of the volume, we meet with much amusement; but a little industry would have sufficed to have given it more the air of originality. Too great a portion of the work is occupied with very stale articles.

The Enchanted Plants. Fables in Verse. Benisley. 1800.

The personification of the productions of nature is an idea which has of late been nearly exhausted. The only merit which can now be claimed by a writer of poetic fables founded upon the imaginary gift of thought and speech to the animal or vegetable creation, must arise from the beauty of the description, the correctness of the moral, and the harmonious polish of the verse.

The present work contains twenty-two fables, exclusively of a brief poetic introduction, each apparently intended to illustrate some precept of morality, or inculcate some sentiment of benevolence. From this general remark, however, some must be excepted. The third fable, upon Scandal, is playfully satirical; the tenth, entitled Opinion, and inscribed to H. J. Pye, Esq. seems to be merely designed as a compliment to that gentleman; and the sixteenth, upon Contention, is solely descriptive, without any point whatever, and concluding in a very insipid manner.

Several excel in the pleasing mode in which the moral is conveyed to the understanding through the medium of the imagination. The following extract furnishes a very fair specimen of the merits of the work:—

- ‘ A Lilac, Flora’s darling child,
The shrubbery’s early pride,
In magic accents, sweetly wild,
With exultation cried,
- ‘ Avaunt from me, ye tardy flowers
That grovel near the ground,
Compelled to wait for sultry hours,
In verdant fetters bound !
- ‘ While I, precursor oft of May,
In orient splendour dressed,
Make the cold face of Nature gay,
Her first-born most caressed.
- ‘ Warm with benevolence I bloom,
Pride of the embowering shade,
Or plucked, the gorgeous dome perfume,
Or deck yon matchless maid.
- ‘ Not even the Queen of shrubs, the Rose,
Can double gifts bestow,
Useless her humble foilage blows,
Though bright her petals glow.
- ‘ This uttered with triumphant mien,
Her light leaves swelled with pride ;
Child of the valley, mild, serene,
The Lily thus replied :
- ‘ Vain blossom, gem of transient doom,
Whence thy presumptuous boast ?
That mid Spring’s yet unripened bloom
Thy charms are courted most.
- ‘ True, Nature fix’d with care divine
Mid opening buds thy reign ;
What place to thee could June assign
Amid her thronging train ?
- ‘ Where trees in full luxuriance grow,
How vain thy boasted shade !
Where in bright ranks Carnations blow,
How would thy faint hues fade !
- ‘ By Julia are thy sweets confessed,
Soft mingling with the gale ;
But place thee on her snowy breast,
How soon thy odours fail.
- ‘ Fair, mid her leaves, thy sister see
In virgin tints attired,
She dwells not on her charms like thee,
Yet is she less admired ?
- ‘ Abashed her purple blushes fled,
The pride of Summer came,
And Lilacs numbered with the dead,
No more our shepherds name.’

The fables are written in different kinds of metre. We sometimes observe a want of energy, and even a languor approaching to insipidity; but there are also many excellent lines, much pleasing simplicity, and an occasional glow of animation that interests and enlivens the mind. Some of the titles are injudicious. *Grumbling* might have been changed with more appropriate expression to *Discontent*; *Vulgarity* does not assimilate with the fable of which it is the precursor; and *Cruelty* is wholly misplaced, as *Patriotism* is the chief object of the fable.

Considering this production as a whole, it seldom rises above mediocrity. It is printed in a very elegant manner, and embellished with a beautiful design engraved by Bartolozzi.

THE DRAMA.

Crime from Ambition: a Play in Five Acts. Translated from the German of W. A. Iffland, by Maria Geisweiler, Translator of the Noble Lie, &c. &c. 8vo. 2s. 6d. Geisweiler, &c. 1800.

Commissary Ruhberg, having married a woman much superior to himself in fortune, lives with such extravagance, that, at the expiration of twenty-five years, her entire property is dissipated, and their only resource is the income arising from his place. They have a son and daughter, Edward and Louisa; the former becomes a gamester, and is reduced to great distress, but hopes to extricate himself by a marriage with Lady Harrenstein, by whom he thinks himself beloved, while his sister is on the point of being united to Secretary Ahlden. Edward, apprehensive of being arrested for debts which he is completely unable to discharge, is rendered desperate, and takes from the public chest, in the possession of his father, the sum of five thousand dollars, with which he satisfies his creditors. He becomes a prey to the most agonizing feelings, but still looking with fond expectation to his marriage with Lady Harrenstein, which would enable him to replace the money, he sends a letter to her, soliciting an explanation of her intentions, to which he not only receives an answer that disappoints all his hopes, but is also insulted by her present of twenty louis d'or in compassion to his distress.

Commissary Ahlden, paying a visit to the family of his intended daughter-in-law, informs the cashier that it is the day appointed to settle the public accounts. They proceed to examine the chest, and the deficiency is discovered, by which old Ruhberg is so much affected that his life is in danger, while Edward avows himself the criminal. The commissary threatens the whole family, and suddenly disappears. During his absence, Mrs. Ruhberg, with a view of saving her son, whom she tenderly loves, passes herself for the culprit, and attends a legal officer to deliver herself up to justice. Old Ahlden, however, makes a very unexpected appearance, and, producing five thousand dollars, presents them to Louisa that she may replace the sum and secure the honour of her family. The piece concludes with the union of Louisa and secretary Ahlden.

The plot is simple and natural, but frequently insipid from the want of a variety of incident. The characters of Old Ruhberg, Mrs. Ruhberg, No. XVII.

berg, Edward, and Louisa, are well drawn, and productive of considerable interest. Upon this family the business of the play wholly turns, but we think they are rather too often brought forward. That of Commissary Ahlden, though destitute of novelty, is a good sketch; but the others are little better than mere figures thrown in to fill up the back ground of the picture.

The morality of the drama is not entitled to our panegyric. It is indeed similar to that which predominates in the scenic productions of Germany. That theatrical composition in which acknowledged crimes not only escape punishment, but are highly rewarded, must prove hostile to virtue, and act as a powerful assistant to the seductions of vice. The agony of extreme feeling is, we grant, faithfully depicted; but this consideration cannot be justly appreciated by the bulk of mankind, who, beholding in the mimic representation of real life success accompanying acts of vice and criminality, will be too apt to consider it in the nature of an admonition:—"Go ye, and do likewise."

The play is printed page by page to correspond with the original Manheim edition, and may form a good exercise in the German language. The translation is executed in a spirited manner.

The Piccolomini, or the first Part of Wallenstein, a Drama in five Acts. Translated from the German of Frederick Schiller, by S. T. Coleridge. 8vo. 4s. Longman and Rees. 1800.

This drama is founded on the revolt and subsequent disgrace and death of the Imperial General, the celebrated Wallenstein, Duke of Friedland; events well known to every person conversant in the history of Europe, and related in a very masterly way by Schiller himself in his history of the thirty years war.

Schiller, in this performance, adheres, as closely as the nature of dramatic composition will admit, to the actual circumstances of Wallenstein's life from the period of planning his revolt, with an occasional retrospect of some interesting events. The characters of the Piccolomini are contrasted with uncommon effect, and the others are in general drawn with great boldness. That of Wallenstein is a singular compound of strength and imbecillity of mind. Able to conceive the most daring plans, he is the next instant destitute of the intrepidity necessary to carry them into execution.

The second part of Wallenstein not being yet published in English, we cannot consistently give a decisive opinion on the merits of the present play, as it ends at that point which may be called the middle of the whole, where suspense is nearly at its greatest height.

We have, however, no difficulty in saying that the spirit and expression of Schiller must have suffered very considerably from the absurd quaintness of diction, obsolete phraseology, and harshness of metre, which Mr. Coleridge has thought proper to adopt. He appears to have been ignorant of one of the best precepts ever delivered by any master of composition:—

"Abolita et abrogata retinere insolentia cujusdam est et frivola in parvis jactantia."

It is unnecessary to select any passages in support of this observation, as instances are so very numerous that they occur in almost every third or fourth line.

The Siege of Cuzco; a Tragedy. In Five Acts. By William Sotheby, Esq. F. R. S. and A. S. S. 8vo. 2s. 6d. Wright. 1800.

The best introduction to our notice of this tragedy is the first sentence of Mr. Sotheby's Preface.

'The contest between Pizarro and Almagro, for the possession of Cuzco, forms the historical basis, on which the fictitious events of the following tragedy are grounded.'

Pizarro, who presses with vigour the siege of Cuzco, having taken prisoner the principal Peruvian commander Zamorin, the husband of Zama, the heroine of the drama, and the only child of Villoma, the High Priest of the Sun, has found means to form a conspiracy within the fortress favourable to his views. The conspirators determine to betray the place to Pizarro, where Almagro, the rival in power of the Spanish General, is captured by the Peruvians, and brought into the town. Orcas, one of the conspirators, offended with the others because they would not pledge themselves to preserve the life of Villoma, whom he reveres, is easily persuaded by Almagro to communicate the whole plot to the High Priest. Proper measures are accordingly taken, and the conspirators, among whom is Gulaxa, a pretender to the throne, and who was to have been raised to it by Pizarro, are secured.

Almagro, being released by Villoma, promises to procure the enlargement of Zamorin, and immediately applies to Pizarro for his consent, who haughtily rejects the request. Almagro proceeds to open hostilities against Pizarro, who, notwithstanding the desertion of several of his officers, relies upon the conspiracy in Cuzco, and advances to the fortress in full confidence that the gates would be thrown open to him. Instead, however, of his expected triumph, Gulaxa is turned out of the fort as a traitor to his country, and Pizarro is forced to a shameful retreat amid the murmurs of his troops.

Zama, in the mean time, having left her father, had repaired to her husband in the camp; where she is detained by Pizarro while Zamorin is allowed to re-enter Cuzco. Pizarro threatens to put Zama to death in sight of her father and husband, unless they agree to the surrender of the place; but Zamorin, encouraged by the heroic entreaties of his wife, overcomes his tenderness, and determines to defend the town to the last extremity; while her father, on the contrary, yields to the power of parental affection, and determines by every possible sacrifice to save his daughter. Melted by the affecting sight, the Peruvians are ready to give up the fortress, and Pizarro is on the point of entering it, when a shout of victory is heard, and Almagro, rushing in, compels Pizarro to restore Zama to her father and husband, and guarantees the safety of Cuzco.

Such is the plot of this tragedy, which is partly founded on real events, and interspersed with characters that have actually existed.

Several of them have been taken from Sir Paul Rycaut's version of the Commentaries of Peru by Garcilasso de la Vega, from which also Mr. Sotheby has been supplied with some remarkable incidents. The part of Zamorin, like that of the other Peruvians, is fictitious, and, in many essential respects, is a successful attempt to exemplify the peculiar character of the Peruvian Incas.

The diction is uniformly flowing, and rises occasionally to the majestic. A few passages from Zamorin's Address to the Peruvians will evince both the energy of Mr. Sotheby's sentiments, and his taste in composition:—

Zam. I do repeat it, well, and pledge for me.
Defenders of Peru!

[*Villoma goes.*

Who here adore in awful extasy
High wonders ne'er exposed to eyes on earth,
Save the Sun's hallow'd race! to ye, your zeal,
And that high cause which consecrates your vow,
The freedom of your country, have unveil'd
The interdicted shrine. Lo! there the God,
The present God; and, on each side, his race
Embalm'd in act of blessing: so they lived;
And now to sight alive, from sire to son
Successive, on their golden thrones of state.
Adore that godlike form—Lo! Manco Capac.

Per. Hail, heav'n-born! founder of our country, hail!

Zam. Yes: from their rocks he drew your sires, and tamed
To social life. He found them, lone, dispersed
O'er earth's wide wilderness, where man and beast
Grappled for nature's sovereignty. Where man
Stray'd wild, not free; in want and woe, all equal,
Save nature's sad distinction, strong and weak,
The oppressor, and the oppress'd. He, heav'n-instructed,
Taught holy rites, and laws, whose guardian strength
Protects the feeble with the force of all,
And binds in kings the authority it grants,
Trust for the common good.

Per. Hail! founder, hail!

Zam. Oh! if the sight of him!

Who first upbarr'd the stranger's iron heart
To pity, tenderness, and gentle joys.
Who to the wilds and woods brute passion chased,
And taught the interchange of soul with soul:
And sympathies of kin, that make each home
A blissful heav'n; where peace, a wanderer else,
Rests, and chaste love on wedlock's base sustains
The pillar of society. Peruvians!
If while ye gaze on him, a god on earth,
A voice, like one from heav'n when thunder speaks,
Cries not, "Resist"—away, released from oaths
That hold not on the heart.

Per. We will resist,
Or perish. Lead us forth.

History and fiction have been happily combined to heighten the interest of this animated drama, which must be productive of real pleasure to every reader of fine feelings and correct taste.

MISCELLANEOUS.

MISCELLANEOUS.

A Companion in a Tour round Southampton; comprehending various Particulars, Ancient and Modern, of New Forest, Lymington, Christchurch, Romsey, Bishop's Waltham, Titchfield, &c. And a Tour of the Isle of Wight; with Notices of the Villages, Gentlemen's Seats, Curiosities, Antiquities, &c. occurring in the different Roads described. Pp. 250. 12mo. 3s. bds. Wilkie, &c.

So many charms do Southampton and its vicinity possess, that a guide, to direct strangers to the most beautiful scenes and objects, appears with peculiar propriety, and must be received with pleasure and gratulation. No parts of the kingdom indeed are more the objects of admiration than the environs of Southampton, New Forest, and the Isle of Wight, which this Tour embraces; and, from a local knowledge of the track, we can affirm that the present publication is as authentic as it is agreeable.

Observations on the Formation and Uses of the Natural Frog of the Horse; with a Description of a Patent Artificial Frog, to prevent and cure Contracted Hoofs, Thrushes, Cankers, and Sand Cracks. By Edward Coleman, Professor of the Veterinary College. 8vo. 1s. 6d. Johnson. 1800.

The author of the pamphlet before us sets out with a new theory respecting the uses of the natural frog, upon which he grounds the reasons why he expects so much advantage from the use of the artificial one. The natural frog is placed in the centre of the foot, externally convex, of a wedge-like form, and the point towards the toe. In the centre of the broad part there is a fissure, or separation. This frog is connected with another internal one of the same figure, but sensible; the external one being composed of soft elastic horn, and totally insensible.

It has hitherto been supposed by many, and particularly by Mr. St. Bel, that the use of this frog was to guard the flexor muscle of the foot. Under the influence of this opinion, it was therefore customary in shoeing horses to raise the heels of the shoes, so that the frog might be within the convex part of the shoe and guarded from pressure. Our author, on the contrary, thinks that pressure upon the frog is necessary to keep the foot in health. And he reasons on the following grounds, that the frog is in the nature of a wedge, which, when perpendicularly pressed, has also a lateral pressure against the internal surface of the hoofs, thereby preventing them from contracting;—that, where the frog has not this pressure, the hoofs contract, and produce an inflammation in the sensible frog, which is the case of sand cracks, thrushes, &c. &c. in the foot. The intent of the artificial frog is to prevent these diseases, by a continued pressure when the horse is in the stable. It consists of nothing more than a steel spring fitted within the shoe, and gently pressing upon the natural frog. If the Professor be right in his theory, the usual practice of shoeing must be totally wrong; and, in all cases where the foot is sound, the heels ought to be no higher than will admit the frog to touch the ground when the horse is standing at rest, Where

Where the foot is already diseased, pressure must evidently be wrong, for then it would increase the irritation. In that case, it would be necessary first to abate the inflammation by topical remedies, and accustom the foot to pressure by slow degrees. It seems also to us, that it would be imprudent at once to lower the shoes where the animal has always been accustomed to be high shod. A sudden and unaccustomed pressure in that case might also produce an inflammation in the sensible frog. Upon the whole, we are inclined to think Professor Coleman right in the opinion respecting the uses of that member, since it is clear, that nature, in the formation of the horse, intended that it should receive pressure from the ground.

The New Farmer's Calendar; or Monthly Remembrancer, for all Kinds of Country Business: comprehending all the material Improvements in the New Husbandry, with the Management of Live Stock. Inscribed to the Farmers of Great Britain. 8vo. Symonds, &c. 1800.

This excellent work is entitled to the peculiar attention of all the farmers in Great Britain. No material branch of the theory, or practice of agriculture, is omitted, and satisfactory accounts of every new mechanical improvement are inserted. The various articles of information, which the author has judiciously arranged, are collected from the most authentic sources; and that part of farming, which relates to the raising and expending of provision for live stock, is illustrated with considerable ability.

The style of the work is suited to the subject.

The Trial of Mrs. Jane Leigh Perrot. 8vo. 2s. Newbery, &c. 1800.

This trial occupied a considerable portion of the public attention, from the circumstance that a lady of respectable rank, of ample fortune, and fair character, was charged with the crime of stealing a card of lace from the shop of a Miss Gregory, a haberdasher at Bath.

The cause came on to be tried at the last Taunton assizes, before Mr. Justice Lawrence, and the following are the strong points of evidence in support of the charge:—On the 8th of August Mrs. Perrot went to the shop of Miss Gregory, and purchased a card of black lace, for which she gave a five pound note in payment. The shopman, Charles Filby, who had been previously employed at the other end of the counter in packing white lace, took the note to a desk in another part of the shop, where he received the change from his mistress, Miss Gregory, who immediately upon giving it went down stairs. While he was getting the change, Mrs. Perrot had removed to the other end of the counter, near the white lace, and he positively swore that he saw her left hand come from the box with a card of lace in it, which she concealed under her cloak. He went down stairs and acquainted Miss G. who came up, and, as she states in her evidence, about a quarter of an hour afterwards saw Mrs. P. walking with her husband; that she went out and charged her with having the lace. Mrs. P. produced the paper, which contained both the black lace which she had bought and a card of white lace also; but she said that the shopman must have put it up in a mistake.

Sarah

Sarah Raines, an apprentice in the shop, stated that she saw Filby put up the lace in the paper, and that he put up black lace only.

On the part of the prisoner many respectable witnesses appeared, who gave her a most excellent character; and a Miss Blagrave stated, that she had some time before bought a veil at the same shop, and that Filby had put up two, one of which she returned. It was also remarked by the learned judge, as a strong circumstance in her favour, that she had sufficient time to have carried it home and secreted it, instead of returning past Miss Gregory's door.

The jury withdrew for about fifteen minutes, and then returned with a verdict of *not guilty*.

A Dissertation, Moral and Political, on the Influence of Luxury and Refinement on Nations, with Reflections on the Manners of the Age at the Close of the Eighteenth Century. By Adam Sibbit, A. B. Rector of Clarendon, in the Island of Jamaica. 8vo. Cadell and Davies. 1800.

The present work rises, in point of style, considerably above mediocrity. The author laments the progress of luxury, to which he attributes the fall of nations and the destruction of virtue and morality. He exemplifies his doctrine by a review of the manners of Rome before and after the introduction of the luxuries of the East. To protract the evil, he thinks the legislature should interfere, and give some effectual check to its progress.

The attempt would be laudable, but, we fear, altogether fruitless. When the morals of a nation are essentially corrupted,

“Vain is the task to save a rotten state.”

The distinction between laws and manners is extreme, in a country where the former almost exceed the power of arithmetical computation; and, we may ask with the poet—

“Quid leges sine moribus
Vanz proficiunt?”

A note of the author's on the conduct of modern philosophers, deserves to be noticed:—

‘Most of the writers of the school of infidelity and scepticism, inculcate their dogmas with an air of insolence and authority peculiar to themselves. From d'Alembert, the once supercilious oracle of Paris, down to the solemn Rousseau, and the witty Voltaire, the same spirit of self-sufficiency and confidence prevails in their writings. But the moderns of the same way of thinking, have gone far beyond them in the impiety of their principles, and in the audacious and brutal manner in which they have advanced them. Though infinitely inferior to their precursors in powers of reasoning, in eloquence, and in wit, they greatly surpass them in profaneness and insolence. The writers of this last sect unite the blasphemy and licentiousness of the Epicurean, to the brutal arrogance of the followers of Diogenes.

‘Bacon and Boyle, Newton and Locke, those pure intelligences, to whose great names every lover of real science bows with veneration, were, notwithstanding the immensity of their minds, humble and modest; and they communicated their sublime discoveries to the world with extreme diffidence, and with an amiable timidity. But the modern luminaries, however flimsy and superficial, are not more intolerable by their impiety and sedition, than by their arrogance and impudence.’

The

The Works of Don Francisco de Quevedo. Translated from the Spanish. 3 vols. 8vo. Illustrated with beautiful Engravings. 15s. Mundell, Edinburgh; Wright, London. 1799.

Of Quevedo, the Lucian of Spain, little more is popularly known to English readers than that he was the author of certain satiric 'Visions,' which may have impressed them with no very adequate idea of his character, from the common vulgar translation of Sir Roger L'Estrange. But his merits as a writer deserve to be more extensively known, and more justly appreciated. For this purpose have Messrs. Mundell, of Edinburgh, put forth the present handsome edition of Quevedo's *Works*; and, in furtherance of their design, Dr. Anderson has liberally contributed an account of the life and writings of the author. We gather from hence, that Quevedo was descended from an ancient and illustrious family, and born at Madrid in the year 1750; that he held so distinguished a rank among the poets of Spain, as to be classed among the nine Castilian muses; that he was one of the greatest scholars and most accomplished statesmen of his age and country, knight of the military order of St. Jago, and secretary of state to Philip IV.

But, as a courtier, he was less fortunate than might have been expected from the dignities with which he was honoured, and the splendour of his reputation as a writer, both in verse and prose. Like his illustrious compatriot, Cervantes, he was at once the ornament and the reproach of Spain. He had been employed by the Duke of Ossuna, when viceroy of Naples, in several commissions of consequence among the Italian states: and, when the Duke's interest and favour declined, he had the misfortune to participate in his patron's disgrace, and was three years in confinement; but, nothing appearing against him, he was set at liberty, and again introduced at court. An unexpected domestic calamity soon induced him to quit the theatre of ambition for the quiet of rural life and the tranquil pursuits of literature. But the shafts of envy reached him in his solitude. On a false accusation of being the author of a virulent libel against the prime minister, he was put in close confinement, and his estate sequestered, and himself supported by charity. Justice, however, being at length obtained for him, he retired to his country seat, and finished his days with exemplary piety in the 65th year of his age. His writings, in the present elegant translation, consist of 'Visions,'—'The Night Adventurer,'—'The History of Paul, the Spanish Sharper,'—'Fortune in her Wits,'—'Proclamation by Father Time,'—'A Treatise of all Things,'—and 'Letters on several Occasions.' The publication confers much credit on its editors.